Volume XXVIII JANUARY 1938 *Number 1*

The Chicago Theological Seminary REGISTER

CHRISTIANITY'S RIVAL RELIGION

By ALBERT W. PALMER

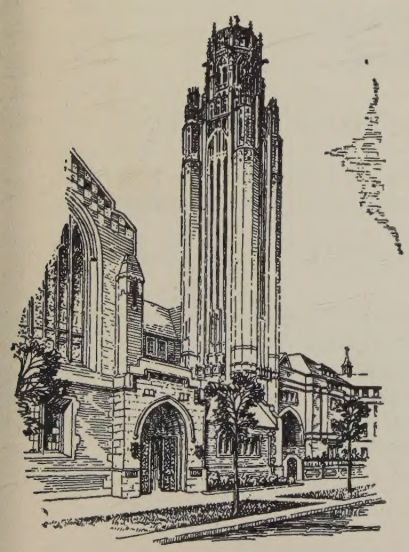
TEN YEARS OUT

By THE CLASS OF '28

HOLBROOK LIBRARY PACIFIC SCHOOL OF RELIGION

GRAHAM TAYLOR HONORED

By THE CHICAGO ROTARY CLUB



LIFE IN QUOTATION

By A. C. McGIFFERT

RELIGIOUS DRAMA IN CHINA

By MARIE ADAMS

Alumni Notes and Book Reviews and the

Hammond Library Extension Service Bulletin

87666 v. 38 1938

The Seventh Annual

MINISTERS' WEEK

AT

THE CHICAGO THEOLOGICAL SEMINARY

Monday–Friday, January 31—February 4, 1938

offers you

Five Days of Lectures, Discussion, Drama, and Fellowship

Including Addresses by

Drs. Douglas Horton, Paul Hutchinson, Paul Douglas, Samuel C. Kincheloe, and W. H. C. Laves

NINE SHORT COURSES IN THE MORNINGS

Worship by President Palmer
Church, Family, Community, and State by Professor Holt
Old Testament by Professor Graham
Theology by Professor McGiffert
Biographies by Professor Eastman
Hitler and Protestantism by Professor Pauck
Congregational Church History by Professor Spinka
Problems in the Cure of Souls by Professor Boisen
Speech Clinic for Ministers by Professor Edwards

DRAMAS: A New One-Act Play, "The Examination," by Fred Eastman
A Marionette Production of "Joan of Arc" by Mr. and Mrs. Martin Stevens

Chapel Addresses by **Dean Case** and **Professors Henry N. Wieman** and **Edward E. Aubrey**

AN AFTERNOON FORUM EACH DAY ON PUBLIC ISSUES

and

THE ALDEN-TUTHILL LECTURES

by

DEAN WILLARD L. SPERRY

of Harvard Divinity School

on

"THE PUBLIC PRAYERS OF THE CHURCH"

Open to all ministers, their wives, and other religious leaders. If you have not already received the detailed program and registration card, write at once for them to

Albert W. Palmer, *President*

The Chicago Theological Seminary Register

Published Four Times a Year, January, March, May, and November, by The Chicago Theological Seminary, 5757 University Avenue, Chicago, Illinois. Entered as second-class matter April 24, 1919, at the Post Office at Chicago, Illinois, under the Act of Congress August 24, 1912. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, Authorized April 17, 1922.

The Chicago Theological Seminary

REGISTER

FRED EASTMAN, *Editor*

VOLUME XXVIII JANUARY 1938 NUMBER 1

CHRISTIANITY'S RIVAL RELIGION

By ALBERT W. PALMER

FOR the first time since 1683 when John Sobieski drove the Turks back from the walls of Vienna, Christianity faces a rival religion in its own territory. This fact changes in many ways the atmosphere in which the church must do its work. This rival religion is not Buddhism or Mohammedanism or Confucianism. It is not even "confusionism" as a witty friend of mine has suggested, for it is anything but confused, this rival religion. It is quite definitely the worship of the totalitarian state, a kind of secularism not unlike that worship of the emperior in pagan Rome, against which the early church had to struggle.

This new religion has its denominations, as all religions have; and, as usual, the denominations are often bitterly opposed to one another. The denominations in this case being Fascism, Naziism, and Communism. I am dealing with these things not as political entities but purely as manifestations of a false religion.

Like religious denominations these movements have their sacred literature. Karl Marx is the Bible of Communism, *Mein Kampf* of Naziism, and all the utterances of Mussolini of Fascism.

They also make large use of ritual and symbolism. The swastika is more omnipresent than the cross or crescent have ever been, and the great marchings and flag wavings at Nuremberg and at the Red Square of Moscow are very effective exhibitions of mass ritual designed particularly to impress and enthuse youth.

The church has always been interested in education, and these new movements show their religious affinities by taking over education as their function and using it as a mighty agent of propaganda for their ideas. Mussolini begins with the Italian children at the age of eight, and all through German and Russian education the tenets of the dominant secular faith are taught unceasingly.

One power of Christianity has been its inner core of church members, and these new faiths of our day really have developed something very like a church. They call it a party, but it is made up of an inner circle of people completely devoted to the cause. Members have to be orthodox in their political beliefs and there is a marked tendency toward a certain Puritanism of life which has always characterized bodies of shock troops like the Jesuits, the Methodists, or the Salvation Army.

Just as the church has always had a concern for the poor, so this new religion is keen for social welfare. In Russia it is trying to solve the problem of unemployment by guaranteeing work for all. The Soviets look after the health of workmen in the factories, provide shorter hours of labor, establish rest parks and sanatoria. And in Germany and Italy similar ends are being sought in behalf of social welfare.

Like most religions, this new faith has its missionary program. Russia seeks to make the whole world Communist. Germany's ambition is more modest—just to gain control of all countries where Germans live and some additional areas where Germans could live more prosperously. Italy's program is simply to re-establish the Italian supremacy in the domain of the ancient Roman Empire.

This new religion has a Messiah—several of them in fact! Karl Marx, Lenin, Hitler, and Mussolini take this role in their respective countries. Their pictures appear far more frequently than the pictures of Jesus in Christian lands and they are accorded an almost breathless respect and adoration.

Even the unlovely aspects of religion crop out, such as fanaticism, intolerance, and persecution. No religion has ever been more dogmatic than Communism and certain activities of the Fascists and Nazis are not far removed from the medieval inquisition. They have the doctrinaire and dogmatic approach to life which has characterized religion at its worst.

There are five doctrines or dominant issues in which Christianity stands squarely opposed to this new secular religion. First of all, Christianity believes in the supreme authority of God and the new religion in the supreme authority of government.

In the second place, Christianity is a religion of universals. It believes in universal ethical standards and human values which apply to all men everywhere, as over against the national and racial or class limitations of this rival religion.

In the third place, Christianity emphasizes the value of the individual. It is intensely personal, whereas the current worship of the totalitarian state puts that state first, above all personal consideration.

The fourth cleavage is between Christianity's faith in freedom, not always lived up to but yet never quite absent from the Christian ideal, as over against the unblushing use of censorship and coercion which characterizes its new rival.

In the fifth place, Christianity at its best is a religion of peace. While it has not been disassociated from war it has always had a sense of guilt about war and never more than today, whereas this rival religion accepts violence and war as a method, without apology.

Someone may say "You are talking about things in Europe. This rival faith can never come to America." I am not so sure. I wonder if it is not already growing up here wherever civil liberty and academic freedom are attacked, wherever there is a tendency to build up a vast military machine in advance of war, and wherever there is unwillingness to listen to religion when it criticizes certain manifest evils in our social order. Huey Long is now dead, and Father Coughlin is silenced, temporarily at least, and Hearst is growing old, but think what a combination might be made in this country at some future day if the equivalents of Huey Long, Father Coughlin, William Randolph Hearst, and Mrs. Dilling should get together, waving the flag and denouncing the church, and adequately financed by subterraneous interests which might find such agitation to their advantage.

Surely against the background of the kind of world we are living in, the ministry

faces a new day and the church needs to have a realistic and well-considered program.

For this new day it seems to me there are three great points of emphasis.

The first is youth. The world of tomorrow belongs to the young people of today. No one realizes that more clearly than Hitler, Mussolini, and Stalin. The strategy of the church demands that we shall win youth to the Christian faith. If we do not want it marching under the banner of Communism or Fascism we had better learn how to set it marching under the banner of the cross. One reason why this rival religion has won out so readily and completely in Europe is that youth had no great enthusiasm for the Christian faith. The Orthodox Russian Church had no technique for holding youth. Lutheranism in Germany had no program for youth which commanded their love or loyalty. Communism and Naziism came in with a definite program, a word of creative hopefulness for the future. They invited youth to help create new and better conditions. They gave to youth symbolism, song, color, drama, action, hope, participation in the life of the community. If we are not going to leave American youth open to the propaganda of some new secular religion we had better learn how to present to it a program of Christian faith and action which shall give it a sense of sharing and participation in the work of the church. Youth needs to hear a bugle call. It wants to see banners flying in the dawn. It is willing to labor and to sacrifice but it needs to have a worthy cause, worthily presented, or else it may be lured away by an unworthy cause if presented with sufficient psychological skill and dramatic power. Youth has rallied to these secular religions not because of what was bad in them, but because of what was good in them, because of what they promised of a better day.

This suggests, therefore, the second great emphasis of the church. It must have a social message. It must be as concerned about the workingman as Communism is. It must be as eager to build better living conditions as Italy is. It must have as thrilling and dramatic a program as Mussolini. Otherwise some Pied Piper in the form of a secular dictator may arise in America to lure youth away from the church.

Now, fortunately, the church has that message. It has been taking form steadily since the days of Walter Rauschenbusch. It has finally found sober and restrained but genuinely authoritative explanation in the great pronouncment of the Oxford Conference, where Christian leaders from 43 countries and 120 religious bodies produced a statement of the social implications of the gospel of our Lord Jesus Christ which ought to be simply epoch-making. It is now the task of the minister and of all the church agencies, and especially of those concerned with youth, to transform the findings of the Oxford Conference into effective, dramatic expression until the Christian church is thoroughly instructed in this modern application of the gospel to the social issues which are the dominant problem of our age.

The third great point of emphasis, strange as it may sound, is theology. We can meet this secular religion of war and violence and the worship of the totalitarian state only with full effectiveness at last in the realm of our deepest philosophic thought about the meaning of the universe and human life. Essentially we face a struggle between two theologies. One, the basic Christian theology, which believes that at the heart of the universe there is a God, an eternal personal power whose essential character is revealed in Jesus Christ, and that there is no permanent peace and power and wholesome ongoing civilization except as we learn and carry

out the will of God. Over against this is the shallow and ultimately inadequate theology which imagines that the human will as expressed in some political party or government can be the ultimate standard and measure of light and truth and justice. We, of the Christian church, have a great tactical advantage today in that we have an underlying philosophy of the universe which is based on great universals, which has a God who is not the petty God of some temporary government but the Eternal God who is the governing principle at the heart of all the universe and who has revealed himself to men in many ways through the lessons of recorded history, and supremely in the person and character of Jesus Christ. Here is a theology which has a soundness of philosophic base, a largeness of outlook, a power of appeal, which, if it can only be brought home to this generation, can make them immune to all lesser conceptions of human life.

The tragic fact is that, to so large an extent, our Christian people are theologically illiterate. They have no adequate understanding of why they believe in God or what kind of God the Christian religion really has to present to the world. God has been too largely conceived of as a benevolent, half-mythical figure sitting enthroned above Mount Sinai speaking Hebrew and Greek, and as having said everything he had to say day before yesterday. Such an antiquarian and obsolete deity will never serve the faith or stir the imagination of the world. Perhaps the greatest task of the ministry in this new day is to make God plain to the world—the living God who spoke to Abraham and Moses and Amos and Isaiah, who revealed himself supremely in the beautiful life of Jesus, but who is the contemporary governing power at the heart of our own universe, who speaks to us through social, economic, and spiritual laws, which we cannot break although we may break ourselves against them. A vital thrilling sense of God as a contemporary reality commanding all our loyalty and high devotion, a well-considered, constructive social message, and a program focused on youth—these three things, if they can be achieved, will make this a new day indeed for the Christian ministry.

THE CHURCH IN THE PRESENT CRISIS

Perhaps the Church of Jesus can stand in between the cleaving classes of our people to understand the misunderstood and interpret them to each other. But if it does, we must expect to find the cross in the breach—Christ's and ours. For we cannot escape being misunderstood and accused at once of going too far by some and by others of not going far enough, by others still of being the good which is the enemy of the best. Nevertheless, the crown lies nowhere on this side of that cross; but there it stands just beyond, bidding us make up that which is lacking in the sufferings of Christ.

GRAHAM TAYLOR

TEN YEARS OUT

By The Class of '28

[*The Editor of the* Register *recently wrote to each member of the class graduated by the Seminary in 1928, saying: "You have now had nearly ten years in the ministry in one form or another. How do you look at the job now in comparison with the way you looked at it ten years ago? What word would you like to pass on to the other alumni of the institution and to the students of the present generation? Won't you write me a letter from three to five hundred words on this subject? . . . . Please feel free to say anything that you like. If you wish to make suggestions to the Seminary concerning its curriculum or its service to the alumni, do not hesitate. It is not a propaganda thing I am after, but a candid statement, reviewing briefly your experience and whatever change has come about in your philosophy of life and your purposes in your ministry. Such a statement ought to be interesting and stimulating to generations of alumni past, present, and to come." Most of the members responded and their letters follow.*]

By HERMAN C. JOHNSON

Minister, Free Christian Church, Andover, Massachusetts

TEN years in the parish ministry have changed my conception of human nature. I am less Pelagian than I was. When I graduated from the Seminary I supposed that progress waited upon enlightenment. My aim was to get psychological and ethical principles into people's heads. I thought that if these principles could be made clear enough, people would pattern their lives after them. I have learned that people always know much more about better living than they practice, and that what is holding back personal and social improvement is the moral sloth, weakness, and discouragement of the human heart. Men stand in need of grace more than of guidance.

This means, roughly, a shift from the prophetic emphasis to the pastoral. I do not mean that a minister must betray the discomforting message of God's righteousness in contrast to human sin. I mean that he can do more to laud God and check man's perversity by strengthening people than by denouncing people. I do not mean that the minister must spend all his time making parish calls. Preaching is fully as useful to the pastor as it is to the prophet, and a helpful sermon is a more effective pastoral medium than anything else at the disposal of the religious worker. "Feed my sheep," said Jesus. Men need inspiring more than scolding.

Because I have come to see clearly this basic need for a spiritual quality in life, I have lost many of my illusions about the importance of meticulous academic work, scientific progress, political and economic reform. I used to think a university research professor was the noblest work of God and that a socialist came next. I still see a place for them in society and I accord them honor; but their relative contribution to human happiness and virtue is inferior to that of the spiritual artist—he who strengthens faith and makes piety beautiful. Abstract truth and a standard of living are the foundation on which a culture must be built. But we have all foundation and no superstructure in modern society. Our physicists keep plowing deeper and deeper into the atom, and the deeper they go the more confusing and fanciful do their theories become. Let the "X-particle" alone for a while until we have caught up with the molecule. How does all this contribute to human well-

being? In New York you find the highest standard of living in the world and the most unhappy people in the world. The average city-dweller in America is more wretched than the Chinese peasant. It is not what you have to live with that makes your life either good or bad, but how you use what you have. The most urgent need of modern man is for a spiritual attitude and quality of life. And the most strategic position from which to fulfil that need is the pulpit of a Protestant church. Just now I would not change places with anybody.

BY HOWARD STONE ANDERSON

Minister, First Congregational Church Washington, D.C.

It appears the Seminary has not changed much—the professors are still handing out impossible assignments. As, for example, to encompass the experiences and growth of ten years and to advise the bright young things growing up to claim our jobs—all within 300 to 500 words.

My first pastorate was at Williston, North Dakota, where I learned first-hand the ravages of drought. Nearly four years among the heroic people in that church gave me great respect for their spiritual reserves.

My second pastorate was in Chicago and was characterized by depression. Nearly five years there gave me insights into the lives of people facing unemployment, eviction, and starvation, and into the adjustments an old-line aristocratic church must make in the midst of population shifts.

Now I am in the city of the Great White Father, ministering in the church where Calvin Coolidge belonged and worshipped, and enjoying the exhilaration of sensing the cross-currents of national and international affairs.

Some conclusions:

Every one of us ought to have the best wife and family on earth. Of course, not everyone can do as well as I did in Marlowe and our three daughters, but still one should try. I am continually thankful for a happy home life and its stabilizing influence.

Every one of us needs to be a practicing psychologist, expert in managing himself (first of all) and skilful in advising others. Curiously enough, every single church I have been called to serve had just suffered a church quarrel involving both people and ministers. And the personal problems of our members are often so tragic as to tax one's belief and to exhaust our human wisdom.

We need more practical advice and experience. Some of it is rather important, such as the need for an understanding of financial programs, debt liquidation, and building campaigns. Some of it seems more trivial: the small matters of etiquette and professional conduct.

We need more training in philosophy and theology. Probably I am confessing only my individual need, and perhaps my situation is unusual. But I do feel the need of grounding myself and my people more firmly in Christian ideas.

We need more personal contacts. The experiences of Seminary days which remain with me center around small classes, intimate contacts with professors, and social occasions. For that reason I am glad for this fragmentary contact with my fellow-graduates of ten long years ago.

BY WILLIAM EARL BREHM

Minister of the First Congregational Church Dubuque, Iowa

Your letter with the startling information that my class is almost "ten years out" sent me back to my ordination paper, written just a few weeks after grad-

uation, for a review of just what my outlook was ten years ago.

At that time I felt that the church was entering a most critical time in its history and that the ministers' work of building character in life was more important than any other. Looking at the complex life of the day, I considered it the minister's opportunity to help people bring together the many different activities under a unifying spiritual interpretation. I believed the work of making the teachings of Jesus real to the people of this generation, and dynamic in their lives, to be more interesting, more exciting, and fraught with greater possibilities than ever before.

I placed my belief in God, here among men, working with us on the side of good, and giving us the strongest power in the world with which to work—namely, love. In Jesus, I believed we had our best expression of God. So I found in Jesus the basis for my preaching, and felt myself called to a discipleship which included a strong personal devotion to him, and a dominant desire and purpose to make my life conform as nearly as I could to the way and spirit in which he lived.

Ten years of discipline in active church work have served rather to confirm this outlook than to change it. I am more than ever convinced of the urgency of the task which confronts the church. New social experiments are placing increasingly heavy demands upon personal character. The tendency of our fellowship to split upon economic lines is becoming more acute. The need for the church to exercise a mediating influence, interpreting one group to another, is great. The absence of the working classes in our churches is a matter for much concern.

Evident, also, is the wide gap which exists between the thinking of the pulpit and the pew along social lines. Here, I think, we must recognize that we are not going to save the world with a single sermon. Along with many sermons, we have to live a life. I have known what it is to have a socially conservative friend challenge the freedom of my pulpit, and to have leaders in the congregation rise up in love to defend me. But they had to have confidence in me first.

I cannot help but feel our inadequacy as ministers. The situation today is so difficult that it defies our powers. But I believe that weak as we are, and impotent as our churches seem to be, God is able to use us. If we fail, it will be because we are not drawing on his resources.

Certainly there is no inadequacy in our gospel for this day. More than ever is it to be seen as the way of life. Our task is to surrender to its truth, and to present it with lucidity and power, forgetting ourselves and becoming lost in our message.

BY T. THOMAS WYLIE

Minister, First Baptist Church
Kalamazoo, Michigan

Your request has suddenly jerked me up a bit. Is it possible that now I must begin to count my ministry in decades, and that this letter is in a sense the first document for the "fellowship of reminiscence" that I have been asked to write? Nevertheless, I am glad to take this opportunity of expressing my appreciation for the Seminary—an expression which, on my part, is long overdue.

My first reaction toward these years is one of progressive enjoyment in the work of the ministry. In seminary days I had anticipated anxieties about how to raise a church budget, how to act when there should be a death in the parish, how to have something "halfway worth while" to say to the same people two or three times a week, how to be honest enough to express what I felt about underpaid laborers and the war system, and yet hold on to my meal ticket. Well, my anxieties were

not badly chosen, for these are still my daily and weekly concerns. A few times, perhaps not often enough, I have blushed, complained, or "lazied about" when these problems have presented themselves, but I have had a very real sense of enjoyment out of it all.

True, you have not seen any of my sermons in book form, but I have preached many that are quite as bad as several that have been published during the last ten years. My family has not had to communicate with me through jail bars because of my acts as a flaming social prophet—neither have the members of my church sainted me as a model of priesthood—but I can honestly say, though it may seem to be a bit "Pollyannaish," I have not regretted for as many as two consecutive minutes that I went to the Seminary and then later entered the ministry.

To make any suggestion of what changes ought to be made at the Seminary might very easily call forth the query from the faculty: "Well, where were you when all of these matters were being presented in courses, books, and conferences?" I am too mindful of what I allowed to "go by" during those days to be now suggesting that the blame is elsewhere, in the main, than in myself. However, there are many things that I should have learned while in school, which have been slowly understood during these past years. I note some of them down, because they indicate some of my spots of interest and effort. They are written somewhat with hesitation, sensing that teachers may readily be disposed to say, "You were with us long enough to give a better account of yourself." Nevertheless, here these impressions are:

1. I regret that I came from the Seminary having a skeptical attitude toward anything that was labeled "evangelism." Recognizing that an enormous amount of evangelistic methodology should be discarded, I wish that I had recognized sooner the evangelistic motive, and had set myself to the task of working out some kind of sound procedure.

2. That it is possible and desirable to entertain a conception of personal evangelism and social action in the same thought, and be planning a church program accordingly, I had to learn after leaving school.

3. That crying against the iniquity of the present order is only one part of the use of the social gospel, and that the development of definite methods through which people can express themselves is quite necessary to get results.

4. In spite of the fact that we had much in school about the rural church, and industrial affairs, I have come to appreciate only in recent years, how badly the Protestant churches have missed their opportunity in these areas of life.

5. Although I have given emphasis during these ten years to the building of a local church program, during the years ahead I shall be much more concerned about the relationships of the various bodies of religion working for common ends.

Here it is. It is very fine of you to give us this opportunity to express ourselves. My warmest regards to all of the Seminary family.

BY C. WESLEY ISRAEL

Minister, First M. E. Church
Aurora, Illinois

Ten years have passed by in a terrible hurry—it surely does not seem that long. As I look back upon it, I can truthfully say that the experience of these last ten years has been the happiest of my life.

Instead of the Christian ministry appealing to me less, it has grown in my conception throughout these years of active service. I believe it presents an opportunity for service unparalleled today. Be-

cause of the variety of tasks thrown upon the minister, this profession calls for the use of all possible talents and develops one's latent capacities.

I look back upon my years at the Chicago Theological Seminary as very helpful ones. The training received there was invaluable. As a Methodist, it was valuable for me, too, to get the "slant" of other denominations, which the University of Chicago campus so richly affords.

One further reflection which comes to me now is that, if one is fortunate enough to start his ministry in a small church which has great possibilities of development, it is most rewarding to have a long pastorate at the very beginning. To see something grow and develop along many lines is an experience for the young cleric which means much for him in the future. Preaching to many of the same congregation for a long period also makes strenuous demands upon his preaching, which is bound to bear more fruit than yielding to the irresistible urge to draw upon the sermon "barrel" when facing new congregations. Personally, I am glad we spent practically nine rich years in our first parish (West Ridge Community Church, Rogers Park, Chicago), and have been happy serving since May 1, 1936, the First Methodist Church of Aurora, Illinois, which is just concluding her 100th anniversary celebration.

All good wishes to classmates, faculty, and the present student body at Chicago Theological Seminary.

By ROBERT W. KINGDON

Minister of Pilgrim Congregational Church
Honolulu, Hawaii

There are two traits of leadership which I have always expected in my teachers and which I believe the laymen of today want in a minister. The first is a definite *personal belief*—not just what the scientists, the historians, the ancients, or the experts have to say, but what the speaker himself believes. Probably most of us need to dig deeper into the study of theology in order to get more accurate grounding for our own faith. But not many are interested in our theology. They are more interested in our belief and experience. There is not much use in preaching "Thus saith the Lord" unless the Lord has clearly said it to the preacher first.

The second leadership trait required of teachers and ministers is *action*. People want a faith that is potent enough to move things. Not many will listen to "There is a way; go ye in it." "Here is the way; come along with us" will get more results. I have observed that an acquaintance with the theory of religious education, and perhaps a degree in that field, are so much desert waste on others unless the theorist himself happens to be a good teacher of religion. The only thing to recommend a curriculum item is the way it shows up when translated into action.

Because a church or mission field that is to grow sternly requires that its minister be not only a careful student but a man of definite, positive belief and effective action, I believe that the job of the Christian minister is as big an opportunity as any man of the finest talents can hope to find. This is the conviction that has grown on me during the ten years since I was graduated from the Chicago Theological Seminary.

By JOHN M. BURAN

Minister, Congregational Church
Sturgeon Bay, Wisconsin

As far as my own philosophy regarding the ministry is concerned, the passing of the years has brought about some changes.

For one thing, I have not found as

much genuine enthusiasm for the church as I expected. I believe I rather took for granted that people would naturally respond to a reasonable and friendly presentation of its message and program. Of course, every church has a small group which has an intelligent and vital concern for its work. But every church seeks also to minister to a much larger group which is quite indifferent in its relationship. Some of these people are definitely pagan in their ideals and interests, but most of them are good people with worthy intentions, who have become so wrapped up in other activities that they have little time to give to the church. I had not expected to find that group so large or so difficult to reach.

Ministers, to be sure, have always been engaged in that kind of relentless battle, but the lures and pressures of our modern age are lending strength to the enemy. So, more than ever, the modern minister must expect a long and arduous siege, and will find some comfort in small gains. The task of the church is constantly becoming larger and more difficult, and to advance its cause the ministers of today need unlimited resources of wisdom, spiritual power, skill, imagination, and patience. People have a concern for religion, but to give active support to its program their imaginations have to be captured. And they will rally to personalities far more readily than they will to the church as an institution.

There is a realm in which my early philosophy regarding the church has been strengthened. The thing I am referring to is stated in one sentence in a recent *Christian Century* article by Dr. Palmer: "Has not the time come, among these major denominations at least, to drive actively toward a United Church?" (issue of October 27, "Bringing Edinburgh Home").

I believed that ten years ago. I believe it more emphatically today. Small groups of vitally interested people among the churches of the average community need to pool their strength that the Church of Christ may become more effective in the world. If this can be done, it will go a long way, I believe, toward capturing the imaginations of the indifferent.

GRAHAM TAYLOR HONORED

[*Dr. Taylor has received many honors in his long and fruitful life of service, but probably none that he appreciates more than this which came to him last October.*]

IT CAME as a surprise to Dr. Taylor, but not to those who know his work, when, a few weeks ago, a jury of Chicago leaders selected him to receive the Rotary Club Merit Award "for long and distinguished service as a pioneer on the social frontiers of this country." The jury was composed of the presidents of fifteen Chicago organizations and ten other men.

In the last eight years only two other men have received the Rotary Club's Merit Award: Julius Rosenwald in 1931 and Rufus G. Dawes in 1934. The Seminary rejoices in the well-earned honor which has come to its beloved professor emeritus.

In presenting the award Judge Charles M. Thomson, former president of the Chicago Bar Association, said:

As one who walked with the lowly in their service, as teacher of others who would serve likewise, as social scientist putting order into a new mass of material, as a citizen unabashed and undiscouraged, as a prophet of the philosophy of Jesus of Nazareth, into whose priesthood you had been ordained in your youth, you have let light into the myriad efforts of your fellows to better the lot of the unfortunate and make clean the body of the city.

In your own life you have proved your philosophy, your science, your Christian faith. In your citizenship you have become the exemplar of younger men and women who would be like you in daring not to compromise with injustice. In your fighting forward, year after year, you have helped others to see as you see that advancing age may mean no contracting of a man's zeal for humanity but rather yield unto him a steadily widening horizon of opportunity. . . . . Your motto came to be "Manward to God and Godward to Man."

The award, beautifully phrased and engrossed in gold on parchment and bound in royal blue and gold vellum, is engraved thus:

To

GRAHAM TAYLOR

GOOD NEIGHBOR, UNFALTERING CITIZEN
SOCIAL SCIENTIST, PIONEER ON
SOCIAL FRONTIERS

To Chicago, growing and changing, the Chicago Theological Seminary called you in 1892 from a professorship in the Hartford Theological Seminary to offer the first department dealing with social conditions and relations in the curriculum of any church institution.

Determined to understand and fairly to interpret these conditions, and your fellow-citizens involved in them, you made it a condition of the acceptance of the call that you establish your family residence in a great cosmopolitan community.

Therefore, in 1894, you selected the stranded old house on Union Street near the end of Milwaukee Avenue for your family residence and the larger resident household. There you lived until 1901, when the Chicago Commons building at Grand Avenue and Morgan Street was ready for occupancy and operation.

Since 1901 Chicago Commons has been an educational, social, and civic center not only for your household group and neighbors, but for hundreds of students in institutions of higher learning, for many citizens in different walks of life, and for different nationalities and sects.

What was known of you by those who became interested in you and the work you set yourself to do, was that you were in your early forties, a clergyman of the Dutch Reformed ministry, a pastor and teacher not content to work within the traditions of denominational service, but zealous to relate the social gospel of Jesus of Nazareth to the difficulties which beset the less fortunate around you.

Through the forty-three years that have ensued since 1894, you have made your home quietly in one of Chicago's most congested areas, a soft-spoken but forthright, unpresuming, and scholarly citizen. Today you are valiantly advancing into your eighty-seventh year. Never once in almost half a century have you claimed credit for anything you have done. Never once have you withheld the most knightly acknowledgment of the leadership of others. Yet it is no more than a true epitome of your life among us to acknowledge that for all who have worked at your side, in any of a thousand labors for the welfare of humanity, you have become the personification of enlightened leadership and human sympathy in intelligent, everyday, productive service.

It was your dream that there, in a humble neighborhood, you might keep the teaching of social economics true and sound by virtue of the human touch. In this your family have gone hand in hand. They are now following the noble example of living Christianity which you have personified.

Perceiving the peril of driving men to discuss their grievances in secret, you made Chicago Commons a "free floor" for the airing of the views of plain men on the problems of men of every station. Cautiously, hopefully, bravely, like a Minute Man on the ramparts of social service, you went forth from university and social settlement to carry the fight for clean municipal government, for individual responsibility among the more highly privileged of the city, for the redemption of Chicago from its old alliance with commercialized vice. Wherever men were inclined to accept defeat as inevitable, your tall and stalwart figure stood unyielding, a very rock of steadfastness for democracy in action.

Your course at Chicago Theological Seminary shortly revealed itself as the norm out of which grew a magnificent new movement in education. Your lectures expanded into the Chicago School of Civics and Philanthropy which, in turn, grew into the Gradutae School of Social Service Administration of the University of Chicago. Writing, lecturing, teaching, testing, you opened wide the door for hundreds of social workers to organize the teachings of experience that the poor might be helped, not in their poverty but out of it.

With fellow-workers at Chicago Commons you founded a magazine, *Commons*, devoted to the systematizing of study into a program of action designed to ameliorate human suffering. A similar magazine appeared in New York, *Charities*. It is significant of generous editorial attitudes in both centers that the two were merged to flower into the excellent *Survey* of our later time.

Charity, in the Graham Taylor philosophy, was the true forerunner of justice. Did men need help? Then help them first of all. But let the help not stop with relief, let it reach on to the roots of the matter; and those roots, as you came to see more and more clearly, were deep in the minds and souls of men. Unless men could be lifted or stirred, inspired or aroused to see and aspire to better things, to help themselves, little of permanent value could be achieved. Your motto came to be "Manward to God and Godward to Man."

A long range was given to your great service by the opening, to you, of an editorial column in the *Chicago Daily News* from week to week. What you were learning from the poor, what you garnered from your battling and battering, what your mind and soul pondered, from one experience to another, you worked into persuasive, plain-spoken messages to the mass of Chicago readers. Through twenty-eight years[1] you and this newspaper have joined in that signal labor for the guidance of the common voter; no man who has followed the series through campaign after campaign will question their enormous social effect.

Thus, as one who walked with the lowly in their service, as teacher of others who would serve likewise, as social scientist putting order into a new mass of material as a citizen unabashed and undiscouraged, as a prophet of the philosophy of Jesus of Nazareth, into whose priesthood you had been ordained in your youth, you have let light into the myriad efforts of your fellows to better the lot of the unfortunate and make clean the body of the city.

In your own life you have proved your philosophy, your science, your Christian faith. In your citizenship you have become the exemplar of younger men and women who would be like you in daring not to compromise with injustice. In your fighting forward, year after year, you have helped others to see as you see

[1] [This is an error. It should read "thirty-five years."—THE EDITOR.]

that advancing age may mean no contracting of a man's zeal for humanity but rather yield unto him a steadily widening horizon of opportunity.

In thus acknowledging your leadership we, neighbors in Chicago, dedicate ourselves to cherish your teaching, to honor your service, and to emulate your example. As we gather today in behalf of Chicago's citizenry and its representative agencies, to call attention to you as a great servant and leader of humanity, a pioneer on the social frontiers of this nation, we pay tribute to you as one beloved of all men and present to you "The Chicago Merit Award of 1937—Local," for your long and distinguished service.

RESPONSE OF GRAHAM TAYLOR

I came to Chicago in the early nineties from the East. There such men as John Graham Brooks of Harvard, Washington Gladden of Ohio, and such a woman as Jane Addams of Chicago, were like voices crying in the wilderness—the unheeding wilderness—for more consideration, more comradeship between the classes of American society.

I was startled when I first came here to see what a class spirit there was, not only among the radicals, but among some of the reactionary business men whom I met in certain of the clubs. But here was a little group of men who were whispering to each other: "Why can't we become united in the fellowship of good will, instead of being merely competitors with each other?" You took a larger view of business, of industry, and of agriculture, and you incorporated it into your citizenship.

I do not think you knew how much you were doing. Some of us were lonesome enough, working on the side lines, with very scant sympathy from people who thought one either had to be on one side or the other, which I refused to be. I wanted to be an unclassified social democrat, independent of all political organizations. . . . .

And if there is such a thing possible, I am coming back to ask you how you are getting along in ten, fifteen, or twenty years. I do not see how I can help coming back, because I have lived here. I have loved it here—I really have.

As I have gone through these streets and thought of the three million people in Chicago-land, it has thrilled me. It thrills me to be a citizen of such a city. And, moreover, I owed it a great deal more than I got from paying its taxes. None of us receives only what our taxes pay for. It would be a pretty small income. But I tell you men, it is a wonderful thing to be a part of, or have anything to do with, so great a city as is this.

Daniel Burnham—I can hear him—said, "Make no little plans; they have no magic to stir men's blood. Make big plans for the Greater Chicago. . . . .

I bid you Godspeed. Spread, for God's sake, spread in this hate-spread world of ours the gospel of peace and good will.

* * *

Comments on the award have appeared in the major newspapers as well as in the religious and social journals of America. We have space here only for one—the following extract from the *Chicago Daily News*.

HOWARD VINCENT O'BRIEN'S TRIBUTE

(Used by permission of the *Chicago Daily News*)

Graham Taylor is known only to specialized fame. In his eighty-six years on this planet he has not, so far as I know, accumulated any fortune. I should be surprised if he were found to be in a high-income bracket. He does not fulfill any of

the usual definitions of "success." He cannot even be classified. In his own words he is "an unclassified social democrat."

Why did the Rotary Club select such a man for its merit award? I do not know. All I know is that in so honoring him they did signal honor to themselves. What is more, they set a precedent for which a troubled world should be deeply grateful.

Graham Taylor has been—and, despite his years, still is—a "social worker," a voluminous writer and speaker on civic, philanthropic, and political themes. He has been—and is—a pioneer on the social frontier. All his long life he has been concerned with the poor and lowly. He has performed—and influenced countless others to perform—good works. He has not preached the virtues of Christian charity—he has practiced them, and it is a good bet that when it comes his turn to receive the classification he has avoided in this life he will hear a "well done, thou good and faithful servant."

Nobody who knew—or of—Graham Taylor was astonished at this award. The astonishment—and the satisfaction—was that such a group of business and professional men should have such admiration for a life and work so removed from their orbit.

Graham Taylor is not aggressive nor acquisitive. He has no power. No deed or word of his has ever rated an eight-column head on the front page. He is no authority on business or war or statecraft. His accomplishments have been in fields of which the brisk man of affairs knows only by repute.

Strange, is it not, that men of business should have selected for homage a figure so remote from business? As I sat listening to the speeches—of whose tenor, incidentally, the subject was unaware; for he is deaf—I fell to wondering what it all meant.

It may mean nothing at all. And then again it may indicate, perhaps, that even in this hard and stormy age there is tucked away an unsuspected amount of secret reverence for simple virtue. Throughout the earth there is tumult and shouting. It is the day of captains and of kings; and men are everywhere on their knees to the gods of force. Yet without undue strain on hope one may well believe that these men pray without belief; that in their hearts still flickers a conviction that He who said "Put up thy sword" was eternally right; that somehow, some time, peace on earth, good will to men may be attainable.

The future is dark indeed, these days, but not dark enough for despair. There is something to cling to when practical men make public profession of their respect for idealism. The world can't be as tough as it looks.

LIFE IN QUOTATION

By A. C. McGiffert

[*An address delivered at a noonday service in Bond Chapel*]

THE title is taken from Thomas Mann's recently published lectures on *Freud, Goethe and Wagner*. We live religiously, he says, when we consciously re-enact ways of living that have been acted over and over again by people before us. We may seem to act quite originally and to bring to life a freshness of our own. But that is illusory. Actually life is a sacred repetition. Precisely this idea of the lived life, of life in succession, it is which constitutes religious living. For religion is nothing if it be not celebration. It is remembrance. It is making a present of the past, a renewal of the past in the present. When we find the old in the new, in the individual the typical, we are saved from the bewilderment and alarm which anything entirely novel arouses. Life in quotation lends dignity to an otherwise valueless single character.

I do not propose to quarrel with Thomas Mann's understanding of religion, for I am anxious to explore the principle he sets forth. Whether it be religious or not, the principle seems to give some promise of combining the two contradictions of permanence and change, of introducing variety without loss of continuity.

John Gielgud, who made such a long run in *Hamlet* last year in New York City, has recently made some remarks about playing Hamlet that illustrate this principle. He recalls a number of his predecessors who acted the same part. Moissi, he said, took out a big white handkerchief to cry in before Ophelia even came on the stage. This was after the famous purple patch, "To be or not be be." When the King calls for lights in the play scene, the same Moissi, playing Hamlet, seized a large candelabrum and held it to the King's face on the line, "What, frighted with false fire?" Sarah Bernhardt at the identical cue snatched a torch from an attendant and did much the same. Gielgud also recounts what Irving did with Ophelia's peacock fan, and Macready; and Edmund Kean, who tiptoed across the stage after the nunnery scene to kiss Ophelia's hair. Here is acting in quotation.

The actor in a great classic drama is well aware that many others have played the part before him. He knows some of their interpretations. He adds some of his own. Variety with continuity! Youth often thinks it better not to be handicapped by too great a knowledge of the past. But until we do know something of the parts of life as they have been played we cannot quote. Until we can quote we cannot release our own originality.

We are, for example, worshipers. This is a part that has been played by many. When we worship, as a German saying has it, it is as though many knelt and prayed with us. They, too, have looked in adoration and longing and confusion toward God. As we in turn look to God, penitently, rapturously, questioningly, we remember how others have done so. The knowledge of our participation in an ancient human action dignifies us as we add our own private variation in mood and manner. We worship in quotation.

We are teachers, another part played by many in the past. It is ours to assist younger and inquiring minds in their search for what is true and worth while; to develop loyalties in that search; to arouse what William James called mental

pride and shame; to awaken dormant spirits to the opportunities of intellectual pleasure; to help in training habits of skill; to enlarge the dimensions of narrow interests; to share the accumulated insights, appreciations, and experiences of the past. This is a part long played, and played well, by men and women before us. Vocational dignity, variety, and continuity are his who teaches in quotation.

We are students. We are intent to strike out in self-reliant acquisition of knowledge for ourselves; to squeeze dry the sponge of every teacher—though some of them are so dry that they hardly dampen our hands! We propose to take upon our shoulders the light burden of ancient treasures. Ours shall be Emerson's dictum that life consists in what a man thinks about all day. The student's lineage is an ancient one. Our minor variations of the theme lend spice to the dignity of the vocation, as we study in quotation.

We are lovers. How ancient a part that is to play in the drama of life. We explore the possibility of intimate day-to-day relationship with another. Here is mutual loyalty, common devotion, shared creativity on biological and spiritual levels, interfused. There is an added dignity for us when we love in quotation. And should there not also be added the final dignity of those who die in quotation?

We are ministers. But we are not the first to try to match the hour of human need with life-giving service. Where men are friendless, where there is sorrow, where remorse and dread torture the soul and anxiety haunts the mind, ministers have always gone to bring healing and grit and poise and confidence. Where prejudice stirs up enmity, where life is underprivileged, where people use their equipment of education and culture just for their own advancement and amusement, where human justice is thwarted: there, too, we go as ministers of justice and good will. We are not the first to go. This is the inner meaning of the apostolic succession, that we minister in quotation.

One of the parents in the school attended by my children has made a plea for a kind of education that will enable our boys and girls in the years that lie immediately ahead to handle with emotional effectiveness the situation of cultural insecurity into which they are growing up. But even in this difficult area of experience it will prove possible for them to live in quotation if they have been made acquainted with those before them who were as pilgrims and sojourners on earth.

To live in quotation is not the same as to live in imitation. It is not echo, nor mimicry. We do not walk in another's steps, we take his very steps ourselves. The band of a day school recently gave its very first concert of the year. An eleven-year-old boy played a trombone solo entitled "Home on the Range," a small girl delivered herself of "Old Black Joe," a solo on the clarinet; another (small enough to fall into the bell of the tuba he played on), a solo on "Mary Had a Little Lamb." Many of these children had heard performances of the Chicago Symphony Orchestra. But they were not imitating the Symphony Orchestra. They were taking their own fresh creative and releasing parts in the continuity of the musical tradition. Their half-conscious identification of themselves with the Orchestra has its dangers. If it became fixated we might face the possibility that the Chicago Symphony of the future would become a tuba solo on "Mary Had a Little Lamb"! But the risk is fairly to be taken. Life in quotation may degenerate into imitation. But unless it be in quotation it can never achieve its own originality.

On the occasion of his temptation and

at the crisis of facing messiahship, Jesus exclaimed, "It is written." He disclosed thereby the dignity and strength of his life; continuous with the past—the great momentum of the prophets behind him—yet at the same time fresh with his own original variations on the theme. Jesus lived in quotation.

RELIGIOUS DRAMA IN CHINA

By MARIE ADAMS

[*Miss Adams is in charge of the dramatic work at the Methodist Mission, Peiping, China. During her furlough year in America she took work in the Drama Department of the Seminary and shared with our students her experiences in the conduct of drama among the Chinese youth of Peiping. She returned to China early last fall.*]

ONE of the finest Christian workers we have ever had in North China made her dedication through dramatics. We were giving the play *Isaiah*. She took the part of Isaiah. This was before we felt we could use a mixed cast. Through the rehearsals we knew that she was putting herself into the thing in a wonderful way, in fact the whole cast was spiritualizing the play. At the close of the play, this girl came to us and said: "I have had a wonderful experience tonight! I come from a Christian home, and am a fourth-generation Christian. But tonight is the first I have ever really answered God's call to me. As I was answering God's call to Isaiah there in the temple tonight, I was not imitating Isaiah; I was answering God's call to me. I forgot everything else. Just God and I were alone in that room." Since then she has been called by Chiang Kai Shek to head the woman's work in that great Kiangai reconstruction program.

As this girl left our room, a teacher was waiting to see us. She was a girl whom we had known for ten years, and each year we had hoped that something would happen to bring her into a deep religious experience of her own. As she entered the room she began talking. "God has never been a real person to me until tonight. As I sat in that play, I realized for the first time what my sainted preacher father and you have always said to me. I know now that God can be a presence nearer than breathing. I am going out from this night on to find him in a deeper way." She went out to marry a non-Christian government official. But husband and little children bow their heads at every meal while she says "grace." Every night her children are put to bed only after having evening prayers with mother. The last time we saw her she said: "The play, *Isaiah*, was the turning point in my life. I am raising my children to be Christian. Some day I shall win my husband for Christ."

One of the dangers for the church in China is low quality of dramatic productions. One Christmas when we had spent so much strength and time on a play, we were wondering if we were justified. And then we had this experience. Among the cast were five boys from the theological school (for high-school graduates). As we were putting on the costumes for the second giving of the play, these boys said

to us: "Last night we came to the church to see a Christmas play put on under the social service section of the regular church. [Asbury Church as a young people's church as well as the adult church, so as better to meet the needs of youth.] We did not stay long. Last year we would have enjoyed the sort of program they gave. But after the five weeks of practice on this play, we have come to realize the cheapness of most of our Christmas plays and programs. They cannot bring glory to the Babe of Bethlehem. We want you to know that we have covenanted with each other and with God, never to allow plays of that kind in our churches." Were the time and strength justified in light of such results?

It is Easter, 1935. Contrary to our custom, when the first song of the dramatic worship service began, we were not behind the curtains. Someone had called us away just at the wrong time! At the beginning of the second verse we reached the stage. It was the third time we were giving the play, *For He Had Great Possessions*, by Dorothy Clarke Wilson. We stood in the dressing-room looking in on a scene that moved us greatly. The cast was all on the stage. Some were sitting; some were standing; some were kneeling, but all were deep in prayer. Of course we cannot wonder that the play went so deeply into the lives of the young folk who saw it.

Always we try to put young folk who have a need in the play we are giving. In this we had three with a need. First there was the "Rich Young Ruler." He had been a Christian for a long time, but not a very happy one. He had never been willing to go all the way and make a complete commitment. Some of the young folks doubted his ability to carry so heavy a part, but we knew that if he put himself in the place of the real "Rich Young Ruler" that he would come out a very different boy. He did carry the part well, carried it so effectively that he not only came into a deeper experience himself, but strongly influenced many young people who saw him act. A few days later one of his teachers, mentioning him to us, said, "I wonder what could have happened to the lad. He seems so happy now, it's a joy to meet him. He no longer carries a long face." Our mind went back to that last night when we thought all the young people had gone until this young man stepped out from the dressing-room and with a break in his voice said earnestly: "I want to thank you for giving me the chance to be in this play. I want you to know that I can never be the same again; my life is changed."

The maid to the rich young ruler's wife was another member of the cast with a need. Under the preaching of Sherwood Eddy in the fall, she had been made willing to study Christianity. Then in a follow-up Bible class she had expressed a desire to become a Christian. But we could not get her to join the church. We discovered it was an unwillingness to acknowledge to her world that she had become a Christian. In this play, the maid was a Christian but was not allowed until near the end to mention the name of Jesus. This girl had never been in a play. There was a real risk in giving her the part, but we felt if anything would help her be willing to acknowledge publicly Jesus Christ, it would be for her to live this part in this play. She took the part. She played it beautifully, in fact was one of the strongest actors in the cast. The play was given three nights, Friday, Saturday, and Sunday. On Saturday morning we called her in and again put the question of church membership to her. "Oh yes," she responded, "I want the world now to know that I am a Christian. That play has made me want to publicly confess Jesus Christ." On Sunday morning she joined the church and came to the

last giving of the play with a greater power than ever to move her fellow-students.

The third with a need was a boy who is apt to be overcritical. At heart he is really very fine. Last fall he was displeased over some little thing in the Young People's Church and had left it. All efforts to get him back had failed. He was the most intimate friend of the boy who was to act as the rich young ruler. So we asked him to take the part of the rich young ruler's friend in the play. He is very fond of dramatics and a good actor. He was delighted. It was just what was needed to get him back. The Sunday after the first rehearsal he was again in his place at Young People's Church. As he practiced those weeks, he caught a spiritual vision. No one is more faithful or trying harder now to make the Young People's Church a success.

There was a child in the play. Through the eight weeks of rehearsal we were so concerned with the spiritual values for the young folks that we did not realize the child was taking in so much. The father, the chairman of the Young People's Church, after returning home the third night of the play, was telling the mother how the play had gone that night. He was stressing the costumes, the lighting, and the acting. When he had finished, the lad, looking up into his father's face, said, "But, Daddy, the important thing is that we in the play showed such a spirit as to help those who saw get a greater spiritual vision." Through the times of prayer or quiet which we had from time to time during the rehearsals (always natural, never dragged in for the sake of having them), we had not realized that the play was spiritualizing that little seven year old. His mother recently told us that the play continued to have a greater effect on his life than anything ever had before.

Religious dramatics is a real field in which to spiritualize the youth of China or any other land. The church of China must see this or miss a great opportunity for the building of a more spiritual church.

A SELECTED LIST OF RELIGIOUS DRAMAS

Describing sixty plays, modern as well as biblical, combining artistic excellence and religious significance, will be sent without charge on application, accompanied by three cents' postage to

The Religious Drama Department
Chicago Theological Seminary
5757 University Avenue
Chicago

ALUMNI NOTES

1937. *H. Butler Fairman*, Wallin Congregational Church, Grand Rapids, Michigan, was ordained at his church on November 3, 1937. President Palmer preached the ordination sermon.

1937. *Porter French* was ordained on Friday, October 29, at the First Congregational Church, Batavia, Illinois. President Palmer preached the sermon.

1937. *George Washington Marshfield*, 7268A Radbourne Road, Upper Darby, Pennsylvania, is assistant rector in Saint Mary's Church in Ardmore, Pennsylvania. He has charge of student work at Haverford College, and is taking graduate work in the Philadelphia Divinity School. In the summer he had charge of three small missions in the coal-mining district of Clearfield County, Pennsylvania.

1937. *William Watson* was ordained December 6, at Stillman Valley, Illinois. President Palmer preached the sermon. The baby daughter, Elizabeth Jane, was born October 21.

1937. *Dale R. Wellbaum* was ordained on December 10, at Gridley, Illinois. Professor Alderton preached the sermon.

1936. *Walter Henry Graham*, Collbran, Colorado, is in Chicago for some time recuperating from an illness. His address is 850 Belden Avenue, Chicago.

1936. *W. Edgar Gregory* has accepted a call to the pastorate of the West Congregational Church, Concord, New Hampshire.

1936. *Avery D. Weage* is pastor of the Congregational Church at McCall, Idaho. He sends greetings to his friends and invites any who may be coming westward to stop off for a visit. Avery began his work in McCall the first of August. McCall is located in the mountains on the shores of beautiful Payette Lake.

1934. *Gerald E. Maggart* has resigned from the Boulevard Congregational Church of Detroit and begins work January 1 as pastor of the First Congregational Church of St. Joseph, Michigan. He and Betty went to "Boulevard" immediately following their honeymoon in August, '34. They have both been very active in the Detroit School of Religion. We are happy that they are coming nearer to the Seminary and hope to see them often.

1934. *Lee Stark* is the Episcopal minister of New Ulm, Minnesota. He has two other churches in his parish. He is doing a fine piece of work as we learn from Chauncey Blossom who was graduated last June and is pastor of the First Congregational Church in New Ulm.

1933. *Homer Dalrymple* is beginning his work at Glencoe, Minnesota. Chauncey Blossom writes that Homer has a great church of rare beauty which is yoked to two smaller churches.

1933. *Henry G. Kroehler* left Homewood, December 1, and took over the pastorate of St. John Evangelical Church at Hebron, North Dakota, where he will hold services in both English and German each Sunday. The son, Ralph, is now seven years old.

1933. *Paul E. Pfuetze.* A welcome postal of November 26 from Paul gives his new address, 121 South Friends Avenue, Whittier, California. He and Louise have a wee home near the college and students drop in at all times. He has not as yet fully recovered his strength, but is gaining steadily. He has two student groups which he leads in a study of Jesus as teacher. His garden takes a deal of time. We wish we could see the roses and the sweet peas.

1932. *Walter Horace Upton*, Genoa City, Wisconsin. His son, Lawrence, has come to the Seminary to follow in the steps of his father. Do you want us to say, Dad, that your son is starting out as well as you did?

1930. *Edwin R. Howard* is pastor of the First Congregational Church of Peru, Illinois. The church has just celebrated its one hundredth anniversary. A 32-page souvenir booklet includes earlier and later history of the church. The elaborate program of the centennial contained also a historical pageant written especially for it by Louis Wilson, Seminary alumnus, 1930. The church laid out about $420 on the production of the pageant. It was a big undertaking, but it came through to artistic and financial success.

1930. *Harold S. Matthews* is now at 512

West Main Street, Marshalltown, Iowa. The Matthews family's return to China has been postponed. We are glad to have them nearer home. They wish to send greetings to their friends. We hereby send them our hearty wishes for a happy new year.

1929. *Harold T. Janes* has been pastor for nearly three years of the Second Congregational Church of Grand Rapids, Michigan. He has accepted a call to the Union Church of Green Bay, Wisconsin. His resignation took effect December 19. The Green Bay Church is a large one, having a membership of nearly nine hundred, with a beautiful Gothic building. It celebrated its one hundredth anniversary in 1936. In Grand Rapids, Janes served as president of the Grand Rapids Congregational Ministers Association and for the last two years has been a member of the executive committee of the Grand Rapids Ministerial Association. He has been chairman of the Congregational State Young People's Committee, which plans the Youth Conferences. Mr. and Mrs. Janes are happy over the arrival of a new daughter, Deborah Carol, born October 18. Both mother and daughter are in the finest of health.

1929. *Herman C. Johnson* has moved from Beverly, Massachusetts, and is now pastor of the Free Christian Church of Andover, Massachusetts. He began work in September. The active membership of the church is around 650.

1929. *Ivan R. Smith*, Eaton, Ohio. The Congregational Church of Eaton, Ohio, celebrated its one hundred and thirtieth anniversary on Sunday, November 28. A very attractive program included a church dinner at noon and a musical vesper at 3:00 P.M. with the dedication of the new memorial pulpit chairs.

1926. *Alexander McFerran* is now at Fort Davis, Texas. He has two small charges up in the Davis Mountains. He is 6,000 feet above sea level, where the air is refreshing and exhilarating, and has recovered his health and is making a lot of friends.

1924. *James W. Fifield, Jr.*, of the First Congregational Church in Los Angeles has sent us a yearbook which gives a profound impression of the work of that great church. We read his printed statement, "We have no major financial problem," yet his church is burdened with a debt of $640,000 and the printed statement of the budget includes an item of $100,000 toward the retirement of the debt annually. We have not yet figured up what the mere interest is on the principal. Jim gives ten radio broadcasts each week. He has a unique workshop in drama under the direction of Nellé C. Wiley, who used to be with us at the Seminary as Professor Eastman's assistant.

1922. *Kensaku Tasaki* has moved from Kurashiki to Kyoto Congregational Church. Mr. Tobo has come to the Seminary for study, bringing the personal greetings of Tasaki to all his friends.

1919. *Omar J. Flugum* has moved from Brookfield and is now pastor of the church at Rock Falls, Illinois. A member of the church writes that they like his preaching and the ideas of business management which he has advanced.

1918. *John F. C. Green*, McKeesport, Pennsylvania. The *Monthly Messenger* of the German Evangelical Protestant Church of which Green is pastor tells of many activities. It includes a picture of the Camp Fire Girls taken last summer at the end of ten days of camping at Waldheim.

1914. *J. E. Schatz*, Cleveland, Ohio, is pastor of the Independent Evangelical Church, one of the largest in West Cleveland. He is now in his fourth year and has received over two hundred new members. He and Mrs. Schatz celebrated their twentieth wedding anniversary on November 1. On the same day they announced the engagement of their daughter, Ruth Lorraine, to Mr. W. A. Haase of Cleveland. The mayor of Cleveland was the speaker at a recent banquet in the church. The church will celebrate its sixtieth anniversary next year.

1905. *John Gordon*, Rockford, Illinois. The Second Congregational Church, on the twenty-fifth anniversary of Dr. Gordon's service to the Church, announced a gift to him of a year's leave of absence in 1938 for a vacation. Dr. and Mrs. Gordon are contemplating a trip abroad.

1899. *Albert Alexander Robertson* died at his home in Chicago. At the time of his death

he was engaged in social service work in the Chicago Park System and serving as director of recreation at Austin Townhall Park.

1896. *Charles T. Halbert*, Nashua, Iowa, in his forty-second year in the Congregational ministry, is retiring from active work on account of failing eyesight. Thirty-five years were spent in Iowa. His last two pastorates, of five years' duration each, were at Cromwell and Ionia. He has purchased a home in Nashua, Iowa, where he and Mrs. Halbert hope to spend many pleasant years.

1896. *Charles Leon Mears*, after forty years as Congregational minister in churches in the Mississippi Valley and on the Pacific Coast, is now pastor of the Community Church at Fairfax, California, and Congregational chaplain at San Quentin Prison. Mr. and Mrs. Mears have five married children scattered from New York to California, doing outstanding service in literary and business pursuits. Mr. Mears would like very much to hear from the survivors of the Class of '96.

1895. *Carl H. Corwin* is now at the head of Hope Mission in West Tampa, Florida, 2322 Laurel Street. His News Letter tells of the Summer Bible School and many other activities. New electric lighting, provided by generous friends, has been installed in the building. There are services in both English and Spanish. In the Mission Day School, Mrs. Corwin is teaching some of the lower grades, and the son the higher grades.

1872. *Thomas Lawrence Riggs*, the oldest living alumnus of the Seminary, is living at Oahe, South Dakota, seventeen miles from Pierre. In response to our request in the last number of the Register, Mrs. Riggs has given us much valuable information about his career. He was born June 3, 1847, in Lacquiparle, Minnesota. He graduated from the Seminary in 1872. He spent the next fifty years in work among the Titon Dakotas, both at Oahe and on Indian reservations. He has received many honorary degrees. We shall be glad to furnish additional information at any time. The church work which he established is now being carried on by his trained native workers under the supervision of F. Philip Frazier, who was graduated from the Seminary in 1925.

BOOK REVIEWS

The Minister's Job

By Albert W. Palmer. Chicago: Willett, Clark, 1937. 102 pp. $1.25.

At last we have a book to put in the hands of young men who are thinking of the ministry as a life-work. Such a book must be brief and compact so that the college student or graduate can get at the information essential to his decision rather quickly. It must be written by one who believes in the work of the minister and who, at the same time, is entirely candid about the problems which the minister faces.

The Minister's Job, by President Albert W. Palmer, is such a book. It really tells a prospective minister what he ought to know about the profession whose opportunities he is considering. There are chapters which deal with the minister as preacher, counselor, administrator, teacher, and human being. There is a chapter about the minister's training and another in which President and Mrs. Palmer collaborate in writing about the minister's wife. A questionnaire enables ministers to analyze their strengths and weaknesses. The volume closes with a bit of advice to churches as to how to deal with ministers so as to stimulate their best gifts.

This book contains more boiled-down wisdom concerning the minister's actual tasks than any volume of similar compass I have ever examined. On practically every page the author is speaking from an experience of a quarter of a century in the pastorate.

Take such bits of counsel as the following:

> One irritating idea is about all a single sermon can carry. It is better to balance it with several others easier to assimilate.

And this:

> Does some minister or prospective minister say: "I am willing to preach and pray and counsel. But

deliver me from this administrative job, I can't be chained down to that!" Yes, but do you realize that it is precisely on the administrative side of his work that the minister comes nearest to sharing the life and experiences of his laymen? They have to deal constantly with problems of organization and routine. They have to learn how to get along with all sorts of people. Who are you to preach to them on Sunday if you are not capable of bearing efficiently and cheerfully the same kind of burdens and irritations they bear all week long?

This is exactly the perspective which makes the administrative work of the church not only tolerable but a means of grace.

The chapters on the minister as preacher and as human being, and on the minister's wife, are outstanding. The reviewer feels more uncertainty in the author's discussion of the minister's training. This is probably because we are so uncertain today about education in general. What kind of formal education ought a man to have who undertakes the tasks President Palmer has described? We who teach in theological institutions are not too sure that we have found the answer to that question.

One word more. If a minister is discouraged, if he has lost his way and feels that, perhaps, he ought to give up the ministry, this is a grand little book for him to read.

JUSTIN WROE NIXON

THE FINE ART OF PREACHING

By Andrew W. Blackwood. New York: Macmillan, 1937. 168 pp. $1.75.

One expects conservative things out of Princeton, and this book is an excellent exposition of conservative ideals in preaching. The book will help any preacher somewhat and some preachers a great deal. But, on the whole, it looks backward rather than forward. The homiletic world waits for a manual on preaching which will come to grips realistically with the peculiarly challenging problems of this present age—the psychological problem of the moods of modern congregations, the theological and social needs of our age, and the way to transmute biblical material and facts out of the historic past into the living present so as to provide spiritual nourishment for men and women of today, and especially for modern youth. This Professor Blackwood's book hardly does, excellent as it is as a review of past principles and practices in preaching.

ALBERT W. PALMER

LIFE OF JESUS

By François Mauriac. London: Hodder & Stoughton, 1937. 288 pp. 2s. 6d.

This is one of the choices of the Religious Book Club of Great Britain and it certainly adds to the mystery which sometimes surrounds book-club choices. Translated from the work of a French novelist, it is very much like Papini's *Life of Christ*, though fortunately shorter. It is written from the viewpoint of Roman Catholic tradition with a certain nervous straining for dramatic effect and without the slightest adjustment to the results of modern biblical scholarship. That the same book club has chosen Professor Spinka's *Christianity Confronts Communism* as one of its later offerings is a hopeful sign, however, and will doubtless be welcomed by their subscribers as evidence of repentance and progress!

ALBERT W. PALMER

ADVENTURE ETERNAL

By Kathryn and Dwight Bradley. New York: Stackpole Son's, 1937. 378 pp. $3.00.

Here is a beautiful book indeed! It is an anthology of the greatest things that have been said in prose and poetry throughout all history concerning immortality and the basic philosophical ideas out of which a faith in immortality might grow. Beautifully printed, carefully arranged, edited with understanding and good taste, it is a veritable treasure house of material. If it could only be on every minister's reading table between now and Easter we should have some Easter sermons with more depth and background than for many a year! An admirable introduction by Abbé Ernest Dimnet adds distinction to an already notable book. The editors are a Congregational minister and his wife connected with Union Church, Boston, and Andover-Newton Theological Seminary.

ALBERT W. PALMER

I SEARCH FOR TRUTH IN RUSSIA

By Sir Walter Citrine. New York: Dutton, 1937. 362 pp. $3.00.

One of the values of travel lies in the books you read before or afterward about the country visited. I read this book immediately on my return from visiting Russia last summer and have found no other book which describes the Russia I saw so fairly and almost photographically as does this one. Sir Walter Citrine is a leader in the British labor movement and secretary of the Trade Union Congress. He looks at Russia as an economist with wide social experience and human sympathies. He saw what I saw—and more!

ALBERT W. PALMER

WE ARE ABLE

By Luther A. Weigle. New York: Harper, 1937. 98 pp. $1.00.

This is one of the closing numbers of "Harper's Pulpit Series" and one of the best. Dean Weigle of Yale Divinity School is essentially a teacher and professor of religious education. These are teaching sermons, simple, direct, well illustrated. His treatment of material from the Gospels reveals clearly the strength of a modern scholarly approach when compared with Mauriac's *Life of Jesus* reviewed elsewhere in this issue.

ALBERT W. PALMER

COLLECTIVISM: A FALSE UTOPIA

By William Henry Chamberlain. New York: Macmillan, 1937. 264 pp. $1.60.

Not quite so sympathetic with Russia as Sir Walter Citrine, this is nevertheless a judgment to be reckoned with. The author was Moscow correspondent for the *Christian Science Monitor* for seven years. His book will strengthen your loyalty to democratic processes and ideals.

ALBERT W. PALMER

ON THEOLOGY

Three Typical Beliefs, by Theodore G. Soares. Chicago: University of Chicago Press, 1937. 114 pp. $1.50.

A Reasonable Faith, by Russell J. Clinchy. Chicago: Willett, Clark, 1937. 127 pp. $1.00.

None Other Gods, by W. A. Visser 't Hooft. New York: Harper, 1937. 185 pp. $1.50.

The three typical and unreconcilable beliefs are the Roman Catholic, the Fundamentalist, and the Liberal. Dr. Soares' opinion that one can have a sympathetic appreciation of another's faith without being less loyal to one's own holds more true in regard to beliefs than in regard to the emotional and practical phases of religion. Wisely he limits himself to an exposition of divergent beliefs. In his treatment of liberalism he writes as one who became a liberal by dissenting from fundamentalism rather than as a person who has grown up in a liberal church. His expositions are clear, fair, and useful.

Designed for the laymen and laywomen of the churches, the second book essays to discover the nature, content, and motivation of the universe and life and the ways in which we may best develop a living and sustaining relationship to whatever reality we may find. Too often theologians divorce the philosophical and the practical aspects of their task. The minister of the Mount Pleasant Congregational Church in Washington knows better. He combines both interests. What seems reasonable varies, of course, from age to age; but Mr. Clinchy bases his religious knowledge on excellent authorities of the past and present. The ratio of original contribution is larger in the matter of religious experience: prayer, the portal of the sacraments, monastic devotion in the world, the composure of one's soul, the divine society of the church, and Christianity among the faiths. It is always questionable whether a minister can convert his preaching into writing that will appeal to people outside his own congregation. Dr. Clinchy seems to have succeeded.

To the third author a reasonable faith is a contradiction in terms. "We could not know the God of the Christian faith by our reason." Dr. Visser 't Hooft, secretary of the World's Student Christian Federation, with headquarters abroad, speaks to the checkerboard mind of youth, who see the world in terms of sharply delimited black and white. It is true that active faith inevitably involves alternative and

mutually exclusive choices. If you walk northward you cannot at the same time enjoy the luxury of walking southward, though you can contemplate both directions in your mind at once. You cannot *serve* two masters. But that does not mean that north has all the virtues and south all the vices, or vice versa. It is not, therefore, necessary to follow the author in his misleading remarks about reason; as when he writes: "If I say that I believe in God because such belief seems acceptable to my reason, I am really professing faith not in God but in reason." Nor are we required to accept without vigorous demur his judgment that the one thing beyond dispute concerning Jesus is that "to him God and nothing else was important." Nor need we overlook the fact that it is possible that God will not allow Jesus to be pigeonholed even in the interpretation given him by the neo-orthodoxy of the Continent. Finally, we may question the author's wisdom in vindicating the truth of Christianity on the ground that its acceptance is emotionally distasteful to us, since it calls our human conceit and pride in question.

Never mind these reservations. Never mind that this book speaks for the most part to a mood and a situation that is not ours in this country; and that therefore the theology is not altogether relevant. What we have in the book is a harrowing glimpse of the mass movements, the worship of life, and the disappearance of a background of Christian culture which our fellow-Christians across the water face. In the presence of cultural disintegration, uncertainty, and lack of direction, this author sets forth the claim of the Christian choice. The mass movements, he declares, fear Christianity not because it is a mass movement nor because it offers a superior program. As a matter of fact Christianity has no clear general and concrete common program of action to offer the world. They secretly fear Christianity because asking the question of God it reminds them of the transitory character of their own creation and of their incapacity to make men over. One final theological excellency of the book: theology knows no truth-in-itself. Theological doctrines are never mere statements of fact—they are also statements of faith. This means that doctrine implies our response, our decision, our loyalty. Christian truth is always truth-for-us, truth to live by.

A. C. McGIFFERT

MAN'S SEARCH FOR THE GOOD LIFE

By A. E. Haydon. New York: Harper, 1937. 269 pp. $2.00.

Professor Haydon has cleanly patterned and delightfully written his book. First he gives an invaluable historical exposition of the ways scholars have understood the origin and meaning of religions. These two chapters might be entitled "From Plutarch to the Chicago School of Pragmatists." Little attention is paid to the study of religions by interpreters outside our Western culture. Next he deals with the nature of religions from three illuminating angles: the values of the ideal, the techniques, and the world-view. This is an excellent way of breaking up the subject. He concludes with an analysis of other worldly compensations for the frustrated religious ideal of a perfected human society on the bosom of the Earth Mother and sets forth his hope that the apparent end of supernaturalism need not prove the end of religion.

That this pattern is inadevertently broken affects only the final meaning of the book. As a social scientist Dr. Haydon interprets religions as folk movements, as popular religions. As a prophet of a religion returned to earth he speaks rather as a hyperintellectualized campus academic. Thus his conclusion does not seem to be hitched to his social principle of interpretation. It is his pragmatic rather than his social approach that probably accounts for his disregard of the attitude of disinterestedness which has enabled religious leaders and founders to tone up the popular religions. But this is to leave out religion's heart.

A. C. McGIFFERT

THE RESOURCES OF RELIGION

By Georgia Harkness. New York: Henry Holt, 1936. 218 pp. $2.00.

When she wrote this book Miss Harkness taught in a college in New York State. Now she is at Mount Holyoke. That town is still sufficiently remote from the provincialisms of

metropolis and theological seminaries to prevent her from forgetting that for the rank-and-file Christian liberalism is not yet born. So far so good. But she wrote her book, according to the Preface, while residing midway between the spires of Union Seminary and Riverside Church. It is charitable to assume that the latter's carillon must have dulled or drowned her thinking at times; or how else account for her fatuous assertion that "we lack the perspective to history to say whether, five hundred years hence, Harry Emerson Fosdick will rank above or below Jonathan Edwards"? That is a compliment to redden Fosdick's face! For the rest Miss Harkness is not so suggestible. She avows considerable indebtedness to Reinhold Niebuhr and Edgar Brightman. But she needs not to lean on anyone.

After a twofold preliminary analysis of the meaning of religion in terms of its demands in belief, work, worship, and personality as well as of the liabilities and assets of religion in the face of the current secularism, she gets down solidly to the business of studying the ways of laying hold on religious resources of revelation and scientific method. She writes for the college student who is asking how to get hold of God, how to get religion, how practically to handle doubt, prayer, the Bible, nature, monotony, pain, and the church. Her chastened but confident liberalism utters words of good counsel.

A. C. McGiffert

On Faith and Experience

The Christian Faith: W. R. Matthews, Editor. New York: Harper, 1936. 340 pp. $3.00.

The Nature of Religious Experience: Essays in Honor of D. C. Mackintosh. New York: Harper, 1937. 244 pp. $2.50.

The first of these symposia has a much broader base than the second. Its authors hold positions in the church as well as on theological faculties. They handle large issues. Here are facts of biblical criticism and church history as well as statements of the meaning of Christian faith today, an unusual combination. The book aims at intelligent men and women who desire a plain statement of the position of Christianity in the intellectual world today. Each essay answers a definite question. The competence of the contributors may be judged by the mention of a few names. F. R. Barry writes on the "Christian Way of Life," Micklem on the "Primitive Church," H. W. Robinson on "Redemption."

Laymen, to whom the book may well be commended (and ministers too), should be informed that it is not light reading; nor will a hasty perusal discover its merits, which are many. Its major deficiency is its failure to deal with the social gospel. Another lacuna, more pardonable in a general book of this kind, is that of religious knowledge.

The second book fills the latter gap. It is issued in honor of D. C. Mackintosh by his former pupils now in academic positions—Ferm, Bixler, the Niebuhrs, Calhoun, Northrop, Hartshorne—this is a goodly as well as a godly list. Unlike the previous volume, a book of this kind is not meant to be read through but to be used as one faces different problems: the truth in myths, empiricism in theology, value theory, objective or subjective, etc. At the moment of my reading, Hartshorne's suggestive psychological approach to reality and Daniel S. Robinson's definition of religious liberalism struck home. Another day, other chapters! In honoring Dr. Mackintosh these theologians and philosophers have made American theology more honorable.

A. C. McGiffert

A Theology for Christian Missions

By Hugh Vernon White. Chicago: Willett, Clark, 1937. 220 pp. $2.00.

A new theology is needed for Christian missions, because the theological sign under which modern missions began has been radically transformed. This theology must be formulated in conflict with theologies of nationalism as a political way of salvation and of communism as an economic way of salvation. It must take account of current depreciations of Christianity and appreciations of other religions. It must avoid making the church, the creeds, or the exalted Christ ends in themselves. It must show clearly the falsehood of the assertion that one religion is as good as another and that the religion any nation has is the best religion for it. The new theology will set forth as truth the greatest common de-

nominator of Christian faith—namely, that "the life of active trust in God and love for all men is eternally right and represents the purpose of God for mankind; that such a life will be sustained by God despite all temporary defeat." It will define that life not in terms of romantic love, nor of success, but in terms of a controlling pattern of faith and faithfulness, repentance and forgiveness, good will and enthusiasm ("the Christian has the courage of his enthusiasms"). Such a theology will abandon coercion and argument as methods of evangelization in favor of witness and friendship. It will set as its primary objective the service of man and the transformation of the whole range of culture.

When a book like this emanates from a board secretary the church may well give jubilant thanks for justified, restored confidence in the leadership of the A.B.C.F.M. in the mission and expansion of Christianity in days ahead.

Seminary graduates will recall with satisfaction that Dr. White has recently given a course at the Seminary. His book is pleasantly clothed in a jacket design by his daughter.

A. C. McGIFFERT

THE KINGDOM OF GOD IN AMERICA

By H. Richard Niebuhr. Chicago: Willett, Clark, 1937. 215 pp. $2.50.

Professor Richard Niebuhr renders an important service by presenting an analysis of the idea of the kingdom of God in the history of American thinking. Those who heard his Alden Tuthill lectures in 1937 will remember the richness of his definitions and characterizations, but only those who ponder over the printed pages of these lectures as they are now published can fully apprehend the depth and rich stimulation of his interpretation.

I do not hesitate to say that I consider his new book one of the most important contributions to an understanding of American Christianity that has come to my attention. Professor Niebuhr has not only written an ordinary type of history, but he has succeeded in re-creating the spiritual adventure of Protestantism in its course through American history. He understands the prophetic character of Protestant religion. He knows, also, that the modern churches can be stimulated to fresh Christian action in the present world-order only if they newly comprehend the inner sources of their Protestant heritage. His book is, therefore, not only an historical interpretation of a fundamental and fruitful idea, but it is also a theological exposition of the power of this idea and—what is more—a challenging call to a rededication to the movement which in the past, has carried this idea.

The idea of the Kingdom of God has always been unfolded by the believers in three directions: (1) as the explication of the faith in the sovereignty of God, (2) as the communication of the grace of God to men, through the church, the Kingdom of Christ, or (3) as an evaluation of human life under the aspects of eternal judgment and promise. To these three central phases of Protestant thinking and living Professor Niebuhr dedicates the main chapters of his book. He shows how in American Protestantism they have emerged successively from Puritanism through the Great Awakening and the revivals to nineteenth-century romantic liberalism, and how together they have been present in all stages of the Christian religion in America.

We should be particularly grateful for his endeavor to study religious history on the basis of an understanding and affirmative evaluation of the primary religious ideas. His book is so forceful because he earnestly takes our Protestant ancestors at their words, assuming that they really meant what they said. In this respect, his method is distinguished from the sociological or the merely historical approaches. While these fail to recognize the factor of permanence in the flux of historical events by their attention to the relative forms of the historical environment, Niebuhr's method enables him to come face to face with the eternal source from which all history springs.

I should not forget to mention that his main argument on American Protestantism is preceded by an admirably clear interpretation of classical Protestantism and followed by an acute analysis of the forces of institutionalization and secularization which have tended to petrify the living power of Protestantism in the modern world.

W. PAUCK

ON CHURCH AND STATE

Church and State on the European Continent, by Adolph Keller. Chicago: Willett, Clark, 1937. 382 pp. $2.50.

Christian Faith and the Modern State, by Nils Ehrenström. Chicago: Willett, Clark, 1937. 158 pp. $1.50.

Church and State in the Modern World, by Henry P. VanDusen, and Others. New York: Harpers, 1937. 231 pp. $2.00.

The age-old conflict between church and state has again become acute. While we in America have heard only the rumblings of the warfare, so that many of us are still maintaining an apparently optimistic indifference to the issues, large sections of the Christian world are torn by the strife with the state. We must be grateful for the possibility of keeping well informed on the progress of the struggle, and the principles which are involved in it. Together with the work by William Adams Brown on *Church and State in Contemporary America*, which was reviewed in the March issue of this journal, the books by Keller, Ehrenström, and VanDusen provide one with a comprehensive material on the contemporary situation.

Dr. Keller unfolds a full-colored picture of the tension between the European states and the churches. In the manner of a competent journalist he reviews the ideologies of the modern totalitarian states of Russia, Italy, and Germany, their policies regarding the churches and the reactions of the churches against them. The panorama of the European scene which he unfolds is full of bewildering contrasts. No one can dare to anticipate the future. Dr. Keller has intentionally set himself the task of reporting happenings. While he has paid primary attention to the situation under the dictatorships, he has not failed to deal also with all other European countries.

The general principles which are being debated in conflicts of blood and iron are admirably discussed in the most instructive book by Dr. Ehrenström. In his work, which is one of the Oxford Conference books, he presents with utmost carefulness the various doctrines concerning the state as they are being developed in the different Christian groups. No one should fail to avail himself of this admirable introduction to contemporary Christian political thought. The faithfulness with which Dr. Ehrenström presents the Christian views of the state is especially impressive because it does not seem to enable him to advocate a single definite solution. Each group, it seems, must find it on the basis of its own encounter with concrete facts.

What is involved for America is suggested in various directions by the writers of the volume edited by H. P. VanDusen. It contains last year's Rauschenbusch lectures. What he and Messrs. Calhoun, Chamberlain, Coffin, and Cavert have to say concerning the implications of the present American situation for the relationship between church and state should be carefully weighed against the background of the European struggle. I call particular attention to the searching presentation by Dr. Cavert of "points of tension" between church and state in America today. Students of this book will become painfully aware of the fact that, in spite of the often celebrated separation of church and state which prevails among us, American Christian thought on the state is by no means rid of confusions. Only serious co-operative thinking will place reliable defensive weapons in our hands for the inevitable struggle which we too shall have to experience.

W. PAUCK

FROM U-BOAT TO PULPIT

By Martin Niemöller, Chicago: Willett. Clark, 1937. 223 pp. $2.00.

On June 30, 1937, Martin Niemöller, pastor of the Evangelical Church in Berlin-Dahlem, and one of the leaders of the German Confessional Synods, was placed in prison, supposedly charged with treason against the state.

For years he had courageously fought for the freedom of the church from interference by Hitler's totalitarian state and for the purity of the Christian religion in a civilization which is programatically being saturated with the neo-pagan philosophy of National Socialism. Today he still lingers in prison without having been tried. He shares the fate of scores of Protestant ministers whose only crime is that they have preached the undefiled Christian Gospel.

It has been well known inside and outside of Germany that Niemöller had formerly been

an active officer in the Imperial German Navy, and that during the war he had been a submarine commander. In the book under review, he describes the process of his inner development which led him from the U-boat to the pulpit. He has written a deeply moving book, unfolding before his readers a picture of Germany during and after the war. The larger part of his tale is devoted to his adventures as a submarine officer on duty in the Mediterranean Sea. On pages which seem to be those of a war diary he records in the matter-of-fact way of a soldier the often hair-raising thrills of attacks and escapes of sea warfare. One who has never imagined the hazards of submarine duty during the great war will here receive a picture of almost incredible difficulties.

The end of the war found Niemöller completely disillusioned concerning his future. His belief in Germany was destroyed. He could not reconcile himself to a republican socialist government. He tells of the painful readjustment which, after his resignation from naval service, gradually led him into the Christian ministry. Readers who have lived in Germany during the immediate post-war years will recognize the political, economic, and cultural agonies of Niemöller as their own, and those who have heard of the inflation only by hearsay will get from his story an immediate insight into the lives of those who had to maintain themselves within utter instability.

The book suggests only indirectly the reason which caused Niemöller, the ardent German patriot, who out of conviction could not be a good republican, to be compelled to take issue with the Nazi regime, whose ascendency he had at first hailed with joy.

We see a man devoted to duty as long as he can reconcile it with his conscience, a fearless leader who measures every step from the viewpoint of the consequences which may result, a believing Christian who expresses his faith in character and action rather than in speculation and systematic thought.

Niemöller's temperament seems to be of such a sort that it brings him easily into conflict with those who arbitrarily try to superimpose themselves or their policies upon others. Persons of such a temperament are generally the leaders of revolutions. Niemöller seems to be no exception.

Dr. Henry S. Leiper has added an Appendix, entitled "From Pulpit to Prison," in which he describes in a most instructive fashion the circumstances which made Niemöller and his friends rebel against Hitler in the name of the Gospel. I think, however, that it is still too early to say, as Leiper does, that the hero of this book seems "destined to be remembered as the Martin Luther of the present day."

W. PAUCK

GOD AND MAN

By Emil Brunner. Translated with an Introduction by David Cairns. New York: Macmillan, 1936. 180 pp. $2.00.

Whoever desires a quick introduction to the teaching of Emil Brunner should read this little book. It contains four essays on the nature of personality, under the titles: "The Philosopher's Idea of God and the Creator God of Faith"; "Faith in Justification or the Problem of Ethics"; "Church and Revelation"; "Biblical Psychology."

In the sharply analytical and strictly systematic manner which is characteristic of him, Brunner distinguishes the Christian faith and apprehension of life from nationalistic and scientific philosophies of life. It is my conviction that his interpretation of the nature of Christianity is absolutely correct, and I am confident that unless the Christian churches return to a new comprehension of the prophetic superrational foundations of their faith, they will fall victims to movements which, in the light of Christian teaching, must be judged as idolatrous. This fundamental agreement with Brunner's outlook, which should become more general, does not hinder me from saying that his reference to the authority of the "Word" appears as very doubtful and strangely insecure. Brunner illustrates the peculiar difficulty in which modern Christians find themselves. While they are capable of ascertaining how their faith differs from other views, they are unable to speak with persuasive conviction of the authority and the ultimate source from which they derive such a faith.

W. PAUCK

GERMANY'S NEW RELIGION

By Wilhelm Hauer, Karl Heim, and Karl Adam. Translated by T. S. K. Scott-Craig and R. E. Davies. New York: Abingdon Press, 1937. 168 pp. $1.50.

This little book permits one to participate in the discussion on the future of religion which is now going on in Germany. It contains excerpts of the writings of Wilhelm Hauer, one of the founders of the German Faith Movement; a criticism of a phase of his teaching by Karl Heim, the famous Protestant theologian of Tübingen; and an article by the Catholic thinker, Karl Adam.

The sections of Hauer's writings which are reproduced serve the purpose of illustrating that the German neo-paganism is not a recrudescence of primitive Germanic religiousness but an immanentist mysticism which nourishes itself at the national soul in its course through history. There is nothing unusual in such a point of view, for it is to be found all over the Western world. Hauer presents it with rhetorical means which seem to be inspired by the excited atmosphere of contemporary Germany. One wonders whether a real service is rendered by translating even excerpts of his writings into English.

Heim concentrates his attention upon the problem of fate and guilt, and proves that only he can successfully argue against Christianity who, by going even beyond the possibilities of the Christian faith, can deepen the consciousness of guilt and the apprehension of forgiveness.

Adam stays out of the arena of theological dispute and is satisfied with an eloquent assertion of the perennial supremacy of the figure of Jesus Christ over temporary cultural movements which try to absorb him or adjust him to their level.

The work of the translators is competent. Their introduction to the German religious struggle is helpful, but somewhat marred by an air of superiority. What they implicitly suggest about the character of Anglo-Saxon Christianity, namely its freedom from historical dogmatic limitations, is hardly true to the facts.

W. PAUCK

THE GOSPEL OF MARK

By B. Harvie Branscomb. ("The Moffatt New Testament Commentary.") New York: Harper, 1937. 314 pp. $3.50.

Another volume carries on the fine quality and usefulness of this series of commentaries. The style is easy and readable, but the scholarship is real. The usual views are presented regarding the authorship of Mark. The Gospel was written at Rome about A.D. 75. Mark left Jerusalem about A.D. 44. This accounts for his not keeping up an acquaintance with the city of Jerusalem.

The use of headings with sections of the Moffatt text succeeded by detailed comment as in all volumes of this commentary is a very happy arrangement. The general theological attitude is quite modern.

In regard to the little apocalypse of Mark 13, Branscomb takes a middle ground. He says: "While the events of A.D. 40 may have stimulated the production of this and other apocalypses, the present document is not stated in terms of that specific event" (p. 232). He concludes that in its present form it is "an apocalyptic document composed sometime earlier than A.D. 70, reflecting conventional apocalyptic beliefs in a Christian form" (p. 233). Again, in regard to the conclusion of Mark, he shows that the original ending certainly recorded an appearance to Peter. The reason for the disappearance of the ending must have been purely and simply an "accident" which happened while the original Papyrus Gospel was being "kept by an official of the church at Rome." No reason for its elimination or change can be defended (p. 311).

BENJAMIN W. ROBINSON

THE STUDY OF THE BIBLE

By Ernest Cadman Colwell. Chicago: University of Chicago Press, 1937. 186 pp. $2.00.

This is not so much a detailed history of the origin and growth of the Bible as it is a handbook for introducing the college student or any modern-minded Bible class to the right use and interpretation of the Bible. As every minister knows, this is much needed and very important. Because he could not find a suitable textbook for his orientation course in the Divinity

School of the University of Chicago, Professor Colwell wrote this volume. It illuminates the religious experience, personal, social, and political, that produced biblical literature. Most of the volume is devoted to current ways of interpreting the Bible—the uncritical, the critical, and the historical. The bibliography, both at the end of each chapter and in the general reference list, is carefully selected and very useful. One wonders why, with the great interest in an "American Translation" of the New Testament, he failed to include among the Bible dictionaries the *New Standard Bible Dictionary*, which is distinctly more American than any which he mentions.

The author's limpid style and his dry humor make the book very attractive. In the chapter on "Translation," in speaking of the rapid change of all language, he quotes Shakespeare —where Polonius says "I'll board him presently." The word "presently" means *at once*. "But when the modern husband who is asked by his wife to fix the curtain in the dining-room mutters 'I'll fix it presently' she knows and he knows that he has not promised to fix it at once" (p. 73). Particularly good is the example "Who can find a virtuous woman?" (Prov. 31:10). The Revised Version reads "A worthy woman, who can find?" The American Translation reads: "If one can find a good wife she is worth far more than corals" (p. 74). What better way could there be of introducing the reader to the value of a modern translation!

BENJAMIN W. ROBINSON

THE PASTORAL EPISTLES

By E. F. Scott. (*"The Moffatt New Testament Commentary."*) *New York: Harper, 1937. 183 pp. $3.50.*

Professor Scott shows his usual genius in this excellent volume. The "Moffatt Commentary" is rapidly making itself the best one on the English text. It now covers nearly all of the New Testament.

The Pastoral Epistles make use of some genuine fragments of Paul's letters and are written by an author or authors who felt the need of the spirit of Paul in the later situation. Scott's view is that although they are not included in the Canon of Marcion they were probably written before his time.

The "Commentary," while it uses no Greek words, is thoroughly true to the Greek text. The Moffatt translation on which the "Commentary" is based is often freely corrected to give a more accurate rendering of the original. The famous word about "a little wine for the stomach's sake" is not from Paul. This, like many other bits of teaching, brings out the development of new situations and problems in the growth of the church. In general, the ethical point of view presented in the Epistles is a combination of the teachings of the Gospel of Matthew and the Epistle of James. It represents a growth which has departed a long distance from Paul. Scott is very helpful in bringing out these relationships. On II Timothy 3:7, "Justified by his grace," Scott comments: "The passage reminds us more of the Paul who wrote Romans and Galatians than anything else in the Pastoral Epistles; but the outward resemblance only brings out the differences more significantly" (p. 177).

BENJAMIN W. ROBINSON

A VINDICATION OF PAUL

By Henri Reubelt Pearcy, Th.D. New York: Thomas Nelson & Sons, 1936. 254 pp. $1.50.

Dr. Pearcy, pastor of the Christian Church at Tipton, Indiana, presents a thoroughly modern and scholarly reconstruction of the life and message of Paul. He emancipates the reader from many current misconceptions, both traditional and liberal. On the one hand he shows the fallacy of attributing Calvinistic theology to the apostle; and, on the other hand, he corrects the idea that mysticism was Hellenistic and not Jewish, an idea sometimes gained from reading Schweitzer, *The Mysticism of Paul.* He pictures the historical Paul of Tarsus and the world-view of the Jews, together with a brief sketch of the influence of Hellenism on Judaism. He then presents in successive chapters Paul's mysticism, his sense of redemption from law, the new creation, justification, and sanctification.

The reader sometimes wishes for simpler, easier sentences, but distinctions are well made. Pearcy shows, for example (p. 159) that

Paul believed in inherited sin, but that there is a "total lack of guilt in the sin" which is inherited. Pearcy lays great emphasis on the doctrine of the Spirit, "cumulatively experienced" (p. 242). Instead of the idea that a man is born again and suddenly saved, Paul believed in a new state of justification, new "creation" in which a man may grow and develop under the power of the Spirit. Predestination is a "quota to be filled by the individual's earnest effort to qualify within the predetermined number." Predestination thus loses all its stigma as interfering with freedom (p. 233). One of the best sentences in the volume is found on page 245: "The mystical experience of religion is surely life's fairest gem, and the thought system the gem's fashionable and temporary setting, rather than the other way about." Paul's religion is intensely "practical."

Modern Christian leaders are little aware of the mystical and redemptive and apocalyptic ideas of Paul's day. Pearcy has brought them to view in a moderate and helpful way.

A possible suggestion for making the book more useful might be in the direction of adding a chapter on Paul the Hellenist. The book hardly does full justice to the centuries of Greek thought to which Paul was heir. The chapter on "Justification" is very valuable for understanding the Jewish history of the term and its association with the ancient Temple. But did not Plato talk constantly about righteousness or justice (*δικαιοσύνη*) as an ethical virtue of daily living, and should not this side of the history be included in an understanding of Paul of Tarsus?

BENJAMIN W. ROBINSON

AN INTRODUCTION TO PAUL

By Paul Sevier Minear. New York: Abingdon Press, 1937. 82 pp. $0.40.

Professor Minear, of Garrett Biblical Institute, has put a large amount of practical, useful information into eighty-two small pages. His handbook is one of a series for teachers in church schools. It is an appreciation of Paul, rather than a collection of facts in biographical order. The first chapter is on "Meeting Paul," which brings to the reader a personal understanding of the apostle. An outline of the career of Paul follows pages 22–38. Then the larger part of the book is given to important convictions and teachings of the apostle.

The manual is thoroughly modern and remarkably stimulating. The imprisonment letters are listed as either from Rome or from Ephesus. The quotations are based on the Goodspeed translation. The diagrams are helpful. A chronological summary is given on page 38. The use of parallel columns listing Christian characteristics alongside others (p. 67, cf. pp. 12, 13) is effective. The bibliography is excellent.

BENJAMIN W. ROBINSON

INEVITABLE CONGREGATIONALISM

By Albert Peel. London: Independent Press, Ltd., 1937. 115 pp. 2s. 6d.

CONGREGATIONALISM TO-DAY

By Nathaniel Micklem. London: Hodder & Stoughton, Ltd., 1937. 32 pp. 1s.

The book of Dr. Peel, the dean of English Congregational historians, consists of a collection of speeches ranging in time from 1917 to 1934. Nevertheless, there is unity to the book, for all the speeches and articles deal with one theme—congregational polity. He presents material to a large degree outmoded by the swiftly changing development of the past twenty years. In many respects his treatment is regrettably lacking in clearness of concept of the underlying principles, for which his extravagant rhetoric is no substitute.

Principal Micklem's pamphlet is a spirited and outspoken criticism of Dr. Peel's book and of many popularly held opinions regarding Congregationalism. His chief interest lies in an effort to relate Congregational churches to ecumenical Christianity, and his position may be described as "high church" Congregationalism. He sums up his exposition in the sentence: "In fact, I am first a Catholic, second a Protestant, and third a Congregationalist."

The interest aroused by Principal Micklem's criticism of Dr. Peel's conception of Congregationalism, both in England and in this country, is likely to lead to a renewed study of the subject on the part of all who are concerned not only with loyalty to the principles of Congregational polity, but also with the

emerging ecumenical consciousness. Undoubtedly, the time has come to rethink the principles for which our denomination stands. Thus alone will it be possible to make a worthy contribution to the ecumenical church of the future.

MATTHEW SPINKA

INDIANA ASBURY—DE PAUW UNIVERSITY
1837–1937

By William Warren Sweet. New York: Abingdon Press, 1937. 298 pp. $2.50.

Dr. Sweet is an astonishingly prolific writer. The present volume presents the centennial history of De Pauw University. It was begun when the author was still a member of the faculty of that school. After an excellent survey, dealing with the beginnings of denominational colleges in the Middle West, the author devotes himself to the history of De Pauw, which from its founding till 1884 was known as Indiana Asbury University, and the name was then changed to De Pauw in recognition of the beneficence of Mr. Washington Charles De Pauw. The presidency of the school in an unusual number of instances has led to the episcopal office in the Methodist church, so that the school may rightly boast of a distinguished line of bishops it contributed to the church, beginning with the first president, Matthew Simpson, and including such men as Edwin H. Hughes, Francis J. McConnell, and G. Brownley Oxnam.

Although the book is primarily meant for the constituency of De Pauw University, it is a welcome contribution to the history of American higher education and American church history.

MATTHEW SPINKA

CHRISTENDOM AND ISLAM

By W. Wilson Cash. New York: Harpers, 1937. xvi+205 pp. $2.00.

The author of this book is secretary of the Church Missionary Society of London, and has spent over twenty years in mission work among the Moslems. He presents a popular survey of the history of Mohammedanism, stressing particularly the cultural and religious interaction between Islam and Christianity. He shows sympathy and realistic understanding in presenting the story, and forcibly suggests the parallel between the astonishing ease with which Islam conquered certain Christian lands and the similar present-day defeat of Christanity in Russia, Germany, and elsewhere. This reminder is well worth pondering!

After thirteen centuries of existence, Islam stands before as momentous a future as does Christianity and every other religious interpretation of life. The resolute repudiation of the Islamic tradition on the part of Turkey may have a far-reaching influence upon the rest of the Moslem world. In the last chapter, the author undertakes the task of pointing out what Christianity could contribute to Islam in order that the latter might realize its own quest—the quest of the sufis, who seek union with God as the goal of life. The book affords not only a readable account of the colorful epic of Islamic history, but also a sympathetic approach to the quest of God which both Islam and Christianity consider essential.

MATTHEW SPINKA

MAKERS OF CHRISTIANITY FROM JOHN COTTON TO LYMAN ABBOTT

By William W. Sweet. New York: Holt, 1937. viii+351 p. $2.00.

Continuing the two previous volumes in the series begun by Dean S. J. Case and Dr. John T. McNeill, Dr. Sweet concludes the trilogy with a biographical survey of American Christianity. Because of this approach to the subject, he is able to treat more extensively the dominant personalities who have built their lives into the very fabric of the American religious life.

The author groups the sketches under more general classifications, such as "Founding Fathers," "Apostles of Religious Liberty," "The Colonial Awakeners," etc. Altogether, he presents biographies of thirty-six men, some of whom are comparatively little known outside their particular denominational connections, such as John Taylor, Gideon Blackburn, and Sheldon Jackson.

The sketches are written in a clear and appealing style, and for the size of the book and the vastness of the material treated present quite a full and adequate word picture of these

"makers" of American Christianity. In some instances, however, a more extended presentation, stressing the thought rather than the outward circumstances, would have been desirable. This is particularly true of those men whose importance is to be found in the realm of thought rather than action, such as Jonathan Edwards.

Although intended primarily for popular use, the book will be found useful and inspiring to all students of American church history, in which field Dr. Sweet is acknowledged to be without a peer.

MATTHEW SPINKA

THE NEUROTIC PERSONALITY OF OUR TIME

By Karen Horney, M.D. New York: W. W. Norton, 1937. 299 pp. $3.00.

This is a welcome attempt to widen the horizon of psychoanalytic doctrine. Dr. Horney, formerly Associate Director of the Chicago Institute for Psychoanalysis, is impressed by the importance of the cultural factors as opposed to the instinctual drives in the causation of the neuroses. She stresses the competitive basis of our present culture. Each individual in our civilization of today must compete with other individuals. He must surpass them, thrust them aside. This induces hostility and in repressed hostility rather than in repressed sexuality she finds the basis of the neurotic conflict. Repressed sexuality as a causative factor she regards as of vanishing importance since the passing of the Victorian era. The neurotic's difficulties lie chiefly in his fundamental lack of sociality and his anxiety lest his secret aggressiveness, envy, and desire to humiliate and injure be found out and his chances of getting needed support endangered.

The book contains an abundance of penetrating clinical observations but leaves much to be desired in the matter of a synthesizing viewpoint. In her emphasis upon the cultural factors Dr. Horney has hardly done sufficient justice to the constants in human nature. She finds in anxiety the basis of the neurosis but she does not go on to consider the origin of that anxiety in the social nature of man. Mead and Dewey are still beyond her horizon.

An important insight is her recognition that neurotic suffering is not based on a pleasure-seeking drive but is the price paid for the sense of identification with a larger self. Unfortunately she lumps it all under the category of the "dionysian tendency" and fails to distinguish between those forms which are disintegrative and those which may be constructive.

The reviewer finds himself bothered by the title of the book and by the constant reference to "*the* neurotic." He has himself found among neurotics, as well as in Dr. Horney's description of them, a bewildering multiplicity of types.

ANTON T. BOISEN

THE VALIDITY OF RELIGIOUS EXPERIENCE

By Albert C. Knudson. New York: Abingdon Press, 1937. 233 pp. $2.00.

The distinguished dean of the Boston University School of Theology gives us in this book a defense of the Christian faith in a personal God against the various sociological and psychological attempts to interpret religion as an illusion, and also against the Barthian appeal to the absolute authority of the past.

There is no attempt here to gather data and weigh evidence. His method is rather that of clarifying concepts on the basis of the findings and reasoning of others. He considers the evidence of mysticism in the light of the studies of James, Leuba, Bergson, and Otto and finds in it a basis for personal assurance which is, however, subjective and unconvincing to those who do not share the experience. He examines the pragmatic argument of James, Dewey, Kaftan, Waterhouse, and others and finds himself unable to accept the view that validity may be inferred from value or that utility implies truth. He ends by concluding with Schleiermacher that religion finds its proof in its own universality and inevitability. It is thus self-verifying. The impressive thing about religion is not its extraordinary manifestations in the lives of a few, but the common religious faith of the masses of mankind as expressed in the great religions of the world. It is thus a permanent and essential constituent of human nature. Out of the fires of criticism religion has emerged to occupy a place similar to that of science, morality, and art. All of these interests of the human spirit rest on faith, and faith in one of these forms is logically

is valid as any of the others. Religion has, therefore, no reason to be apologetic in the presence of these other types of faith.

The book is written clearly and logically and will be helpful to those who are already convinced. The reviewer, however, finds some difficulty in thinking of a vital religion as merely occupying a place alongside of science and morality and art.

ANTON T. BOISEN

MEDITATIONS FOR THE SICK

By Russell L. Dicks. Chicago: Willett, Clark, 1937. 113 pp. $1.00.

This book is intended for use in the sick room. It consists of four parts. The first three are meditations and prayers written by the author concerning the problems with which the patient must deal and interests to which it may be helpful to direct his attention. The fourth part is a brief collection of prayers and passages of scripture.

The meditations breathe a fine spirit and show true understanding of patients and their problems. They should prove useful.

A question may be raised as to the principles which have determined the choice of hymns. Some of those included do not seem particularly applicable, while a number of the finest and most applicable have been left out.

ANTON T. BOISEN

MEXICAN MARTYRDOM

By Wilfrid Parsons, S.J. New York: Macmillan 1936. vi+304 pp. $2.50.

This is a sincere and graphic exposition of the Revolution in Mexico, with particular emphasis on the role of the Catholic Church during that ten-year struggle. Father Parsons is naturally in strong sympathy with his church, but when one reads innumerable authenticated accounts of atrocities perpetrated against priests, nuns, and the great masses of people professing the religion, one cannot help but catch some of the fire of his indignation.

The book, frankly not a work of scholarship, sketches the political revolution, with special attention to the fanatical Calles, the persecution of the church from 1926 to 1929, the gradual comeback of the church through Catholic Social Action, and then the final blow in 1931, when an article in the federal Constitution was invoked to curtail the number of priests from one to every three thousand of the population to one to every one hundred thousand. The latter chapters are given over to the chaotic conditions in Mexico at the present time. Father Parsons is particularly concerned with the utter lack of education for thousands of children, due to closing of the parochial schools and the inadequacy of the government in providing educational facilities.

Father Parsons has given us a courageous and vivid piece of writing, his style is most readable, and the sober tale he tells is lit by occasional flashes of humor.

ARTHUR E. HOLT

LATIN AMERICA

By Samuel Guy Inman. Chicago: Willett, Clark, 1937. 468 pp. $3.75.

Samuel Guy Inman began writing books on South America a good many years ago. He has written at least nine other volumes on the subject, in addition to numerous magazine articles. His latest shows the results of practice. It has perspective and an intimate knowledge of details which contributes much to its interest. A book could be written about each of the Latin American countries, and it is a difficult problem to know what to select and what to reject. But in general Inman has chosen that which bears on the social development in those countries which either fits or unfits the nation to make a contribution to the modern world. The chapters on Uruguay and Mexico are especially interesting.

The feudal background and the racial composition of all South America are rightly emphasized, since the experience of South America ceases to be comparable with North America right at this point. The next step for the southern half of the western hemisphere cannot possibly be the same as for the northern half. Another interesting chapter describes the "Spiritual Renaissance." This chapter will be a surprise to many readers. Having read ten books on South America in the last six months this reviewer can say that *Latin America—Its Place in the World Life* is one of the most informing and most readable.

ARTHUR E. HOLT

NEW BOOKS ON THE CHURCH AND RURAL LIFE

Rebuilding Rural America. By Mark A. Dawber. New York: Friendship Press, 1937. 210 pp. Cloth $1.00, paper 60 cents.

Highland Heritage: The Southern Mountains and the Nation. By Edwin A. White. New York: Friendship Press, 1937. 197 pp. Cloth $1.00, paper 60 cents.

Christ of the Countryside. By Malcolm Dana. Nashville: Cokesbury Press, 1937. 128 pp. $1.00.

The Bible and Rural Life. By Ross J. Griffeth. Cincinnati: Standard Publishing Co. 1937. 117 pp. 75 cents.

The Church and Rural American Life. By Benson Y. Landis. New York: Council of Women for Home Missions and Missionary Education Movement, 1937. 41 pp. 25 cents.

Changing Rural America. By Ferry L. Platt. Vol. III. No. 11, of "Social Action." New York: Pilgrim Press, 1937. 31 pp. 10 cents.

Groups, classes, institutes, study circles, ministers, and teachers will find here a range of materials suited to many needs. They are likely to prove of greatest value when supported by the wealth of knowledge now being mobilized and released from foundations, governmental agencies, and agricultural departments; and likewise by observation and reports from current movements, regional experiments, and community projects in given areas.

Dr. Dawber's book begins with a rehearsal of the changes and ills which have come upon our rural society. The orientation of the contents is toward the church. Promising experiments are cited and described. The author recognizes that "the original communities have been displaced by groups which have a community of interest, but bear only slight resemblance to the older community of limited horizons"; and that the institutions of religion are on the way to becoming something other than they have been. Various chapters deal with mergers and comity arrangements among the churches, educational developments, and the increasing complexity of community organizations and services. Less attention is paid to the significance of national organizations, conflict between farmers and other vocational groups, and the participation of the farmers of the nation in opinion-forming activities and pressure politics. There is a useful annotated reading list but no index.

Highland Heritage takes up a similar theme, confining itself to the southern Highlands, of which an attractive outline map is presented inside the covers. The author, for several years pastor at Pleasant Hill in the Cumberland Plateau of Tennessee, has achieved intimate knowledge of an area always of interest to Americans, and now doubly so since the T.V.A. has dramatized the plight and the possibilities of that section. He envisages a formidable extension of commodities and services as the isolation of the past gives way, but sees a consequent strain put upon all institutions by the influx of commercialized amusements, standards of conduct and personal relations alien to the culture of the hills, and a whole new order of economic life. His plea for the continued support of educational and religious institutions as missionary projects, at least for the immediate future, is based upon the conviction that such efforts demand stabilization by outside experience and resources until the new order of life has settled down.

Neither this earnestly written book, nor Dr. Dawber's stimulating study, takes account of the essential spirit of rebellion and of self-primed effort which usually underlie most significant reconstructions in human affairs. If the confusion of too many wants poorly focused has continued to lure the most promising youths off our soil into the cities, it is important to recognize that the farmers who can organize their wants into programs represent the point at which the spirit of education and religion can be most effectively fused. All this is hinted at in these two volumes, but it is far from adequately said, and it constitutes their most serious omission.

Dr. Dana, acknowledging his indebtedness to such models as *The Song of Our Syrian Guest*, has used selected passages of the King James version to produce in semi-narrative style a story or chronicle emphasizing the rural elements in Jesus' teaching and nurture.

Mr. Griffeth has drawn upon both Old and New Testament in pointing up the rural derivation of the teaching of the prophets and Jesus.

Dr. Landis has provided an outline for study

with a series of pertinent topics. The questions and issues are prepared for use in connection with *Rebuilding Rural America*, but each section contains material and a plan of treatment sufficient to make the use of the outline feasible where Dr. Dawber's more comprehensive volume cannot be made available.

The rural life secretary of the Council of Social Action has provided one of the meatiest numbers of their lively publication, *Social Action*, under the title *Changing Rural America*. He sees the problems of the churches which minister to rural people inextricably intertwined with all the other forces of traditional practice and social change which carry on their interminable tug of war. But he shows that there are significant facts about rural life which can be lifted out and given dramatic treatment, and in such a way as to throw light on problems the people feel but cannot define. Here is an approach which exhibits a new form of sustained study, by mobilizing systematic information around a powerful concern for the life of the people on the soil.

WALKER M. ALDERTON

NEW HYMNALS

Hymns of the Spirit. Boston: Beacon Press, 1937. 525 hymns. $1.15.

Services of Religion. Boston: Beacon Press. (Available early in 1938 as a separate volume. "Services of Religion" and "Hymns of the Spirit" in a single volume: $1.25.)

The New Church Hymnal. New York: Appleton-Century, 1937. 492 hymns. $1.60.

The Methodist Hymnal. New York: Methodist Book Concern, 1935. 562 hymns. $1.00.

On behalf of the Unitarian and Universalist denominations the Beacon Press has recently issued *Hymns of the Spirit*, a volume that proves to be one of the most noteworthy hymnals ever published in America. An immense labor of love stretching over a period of several years, the editing of the volume commanded the attention of an impressive list of prominent men, including among others Henry Wilder Foote, Edward Perry Daniels, Curtis W. Reese, Von Ogden Vogt, L. Griswold Williams, and Robert L. Sanders. While a plentiful number of familiar hymns and tunes are retained, the 576 items in the book include many valuable rediscoveries in the way of older tunes —Jewish, Genevan, French, Icelandic, Finnish, Danish, Hungarian, Italian, German, English, Scottish, Welsh, and American. The music is harmonized with unfailing taste throughout the book, and the melodies are kept within a comfortable singing range. The texts are far better than in any previous Unitarian hymnal; chosen from a catholic variety of sources, they are all in key with a modern liberal outlook. Some of the prissy alterations of text found in earlier Unitarian books have now been restored to their original form, and the asterisk denoting deletions or textual changes makes its appearance only infrequently. The entire book is marked by superior scholarship, and its attributions of sources have unusual authority. The hymnal is handsomely put together, and its typography and format are exceptionally satisfying. While the volume seems at first sight to be aimed primarily at the carriage trade, it will actually serve its purpose equally well in any liberal congregation, no matter how unpretentious.

As a companion to the hymnal, a manual of worship entitled *Services of Religion, for Use in Churches of the Free Spirit*, may be had either separately or together with the hymns. Edited by the same joint commission of Unitarians and Universalists, the 166-page volume includes prayers; responsive readings drawn chiefly but not entirely from scriptural sources; opening sentences; forms for communion and reception of new members; and sixteen resourcefully planned liturgical orders of service, five of which are for specific festival days. Each order of service contains a litany and the music for various chants. Probably the best liberal service book ever published, the usefulness of *Services of Religion* is enhanced by a pamphlet containing recommendations to ministers for the conduct of the various services, sent free to any minister using the book.

The New Church Hymnal, edited by H. Augustine Smith, Edward Shippen Barnes, and others, is a pale shadow of the Unitarian-Universalist book. Its aim is essentially the same, yet it has an air of compromise with those people who find remorseless intelligence and sound scholarship a bit repellent. The orders of worship, prayers, litanies, and responsive materials are less rich in meaning and less skil-

ful in collation. The musical level of the book is by far the highest of any yet issued over Mr. Smith's signature, and is certainly good enough to satisfy most progressive congregations. Some of the tunes are enhanced by good descants for the choir. The texts on such favorite liberal subjects as "brotherhood" and "service" demonstrate a praiseworthy eagerness to stop approaching the social gospel through a literary idiom bogged down in strained sentiment and high-flown figures of speech. The hymnal should prove to be widely useful in churches whose musical and literary standards are good without reaching the point of severity.

Although the revised *Methodist Hymnal* has now passed its fourteenth printing, it has not yet received mention in these pages. The present revision is the outgrowth of the general conference in 1928, at which a committee of five bishops, five ministers, and five laymen was appointed to rework the old hymnal. Robert G. McCutchan of De Pauw University was the chief editor of the book. The editorial committee approached the difficult task of providing a usable hymnal for all varieties of Methodists in a somewhat democratic spirit. To the accompaniment of journalistic ballyhoo, experimental hymn sings were held at which audiences were requested to indicate their preferences by vote. At the same time the editor and his associates kept firm hold of the reins and did not allow the cart to run away with the horse. The resulting hymnbook is an immense improvement over the older *Methodist Hymnal.* At the same time it is still cumbersomely filled with many extremely bad hymns, no doubt retained because of the immense cultural divergence among constituencies within the Methodist church. As a consequence the hymnal is largely limited in usefulness to the Methodist denomination, and is not likely to appeal strongly to other groups.

CECIL MICHENER SMITH

THE CASTLE OF CONTENTMENT

By Jaegermester Plov. Chicago: Willett, Clark & Co., 1937. 253 pp. $2.00.

Last summer when I wanted to pick up a book that would lift me out of the alarms and confusion of daily newspapers and give me freshness of faith in the simple things of life, I found myself choosing most often this book by a working Danish farmer. His real name is Junnar Nislev. He has become the most popular author in Denmark, and the short sketches in this volume will make his popularity international. In each one he talks about the simple things of a farmer's life—planting, harvesting, red clover, a new cat, a garden, some crows, withered leaves, a shetland pony, Christmas, and a score of others—all in relation to human beings. If you have forgotten the meaning of tranquility and serenity, if you have been rushing around at high speed trying to save the world by complicated social and ecclesiastical machinery, you will do your spirit a good turn to spend a few minutes each day with this farmer in his "castle of contentment."

FRED EASTMAN

TEN ONE-ACT PLAYS

By Fred Eastman. Chicago: Willett, Clark & Co., 1937. 230 pp. $2.00.

Since this book is just off press, and since I compiled and edited it, and since I also edit the *Register,* I have not had the courage to ask anyone else to write the review. Therefore, I will do it myself and limit it to a description of what I tried to do.

I tried to select ten comparatively new plays which are artistic in quality and powerful in effect. Further, I tried to select plays which have significance in their contribution to the vital issues of these times—such issues as peace, nationalism, unemployment, and the demand for personal sacrifice for a religious goal.

To each of hundreds of plays I applied such tests as these: Does it reach the emotions? Are the characters real? Is their central conflict adequate? Does this conflict reflect the struggle common to the experience of the audience? Is the suspense maintained? Do the characters have to make important choices? Is the theme clear and worth while? Is the solution honest and convincing? And, finally? Will the play send the audience away exalted in spirit and enriched in its understanding of the forces which struggle in men's souls?

It is no accident, I think, that the ten plays which came through these and other tests are

rom the pens of experienced playwrights. The olume includes the following: *Monsignor's Hour*, by Emmet Lavery; *Pawns*, by Percival Vilde; *Prize Money*, by Louis Wilson; *The Great Choice*, by Fred Eastman; *He Came Seeing*, by Mary P. Hamlin; *Tidings of Joy*, by Elizabeth McFadden; *The Tail of the Dragon*, y Elliot Field; *The Lord's Prayer*, by François Coppée; *Twentieth Century Lullaby*, y Cedric Mount; and *Peace I Give unto You*, y Dorothy Clarke Wilson.

I have appended a survey of the nature and xtent of the use of religious drama in the United States.

FRED EASTMAN

COSTUMING THE BIBLICAL PLAY

By Lucy Barton. Illustrated by David Sarvis. Boston: Walter H. Baker, 1937. 120 pp. $1.35.

This book will prove a godsend to directors nd costumers of biblical drama. Other good works on costuming in general are available, ncluding Mis Barton's own comprehensive *Historic Costume for the Stage*, but none that ondenses in so brief a compass the essentials or plays with biblical characters. Nor is any other so replete with clear and bold drawings uch as Mr. Sarvis has contributed here.

Miss Barton covers not only the designing nd making of costumes but those important ccessories, hair dressing, beards, complexion, nd ornaments. Of particular value to the director with a limited budget will be her section entitled "Materials," in which she indicates what cheap fabrics can be substituted or costly ones or for those that no longer exist. She includes specific details concerning the various cloths, their weave, weight, fiber and use. She adds instructions for dyeing. Her descriptions are lucid and simple, and Mr. Sarvis illustrates them admirably. Together they give sufficient information to enable the amateur to create costumes that are authentic without being expensive.

FRED EASTMAN

HERE STAND I

By Martin Niemöller. New York: Willett, Clark, 1937. 227 pp. $2.00.

These sermons seem at first glance to be largely doctrinal; yet they possess profound social implications when seen in the setting of modern Germany with its intense struggle between church and state. Every sermon has its immediate setting in the psychology of stern and determined resistance to the encroaching paganism of the totalitarian state. Now and then the ex-commander of a World War U-boat launches a direct attack on the Nazi church policy, but more often his sermons display a powerful and subtle indirection which is akin to the spirit of the Apocalypse of St. John.

Reading this book one gains a new conception of the radical anti-worldly nature of Christianity by seeing it again placed in opposition to a hostile state, much as it was in the first centuries of our era. One feels with Niemöller that the inscrutable hand of God is at work separating the wheat from the tares—the secularized fringe of middle-class Protestants from those to whom Christ is a vital personal experience. Niemöller, an out-spoken modern prophet, calls his nation back to the worship of the one true God, and loyalty to Jesus Christ, his Son.

Always starting with a long text, his sermons follow the scriptural theme consistently. There is a total lack of such illustrative stories drawn from secular sources as characterize so much of our sugar-coated American preaching.

Here in a modern setting is caught up the spirit of the ancient prophets of Israel, of the early Christians, and of Martin Luther, who furnishes Niemöller with the phrase "Here stand I." There is a good measure of Luther's noble, courageous spirit here, too.

PERRY D. AVERY

EDWARD IRVING AND HIS CIRCLE

By Andrew Drummond. London: James Clark, 1937. 300 pp.

Here is a fascinating book about a little-known but important Scottish preacher of the early part of the nineteenth-century, by Dr. Andrew L. Drummond, a young Scottish minister who lectured at the Seminary in 1930 and taught two courses in the summer term of 1931.

Edward Irving went to London in 1822 to be minister of the Chaledonian Chapel (the Scots' Church), after a not-too-promising pe-

riod as assistant to the famous Dr. Chambers in Glasgow. From the start of his London ministry, however, this expondent of "a religion of the heart" took all ranks by storm with his eloquent preaching, his fiery imagination, and his striking appearance. His congregation included Gladstone, Peel, Wilberforce, Jeremy Bentham, Coleridge, Macaulay, William Hazlitt, and (less frequently) Irving's boyhood friend, Thomas Carlyle, whom Irving introduced to Jane Welsh.

Unfortunately, Irving's heart ran away with his head and he became the center of a little circle who practiced the "gift of tongues," spiritual healing, and some of the other usual accompaniments of Millenarianism. In 1822 he was tried for heresy and found guilty, and was forced to leave the Presbyterian church. Out of this Irvingite movement and circle came, eventually, the "Catholic Apostolic Church."

Dr. Drummond's treatment of Irving and his movement in the light of modern psychology and parallel movements in other countries, and in the light of the temper and spirit of the age, makes this book, his second, as valuable as it is interesting.

JOSEPH F. KING

THE ARTS WORKSHOP OF RURAL AMERICA

By Marjorie Patten. New York: Columbia University Press, 1937. 202 pp. $1.50.

The rural-arts program of the Agricultural Extension Service has developed unheralded. Columbia University now sponsors a study of this program under the adult education department. It selected, as author, Marjorie Patten, who has previously written on the rural church. She bases her present book on field observations of those areas where leadership has been adequate to develop a successful arts program.

The deep urge of farmers to enrich their lives, as well as their soil, finds expression in a great range of activities: music, art, crafts, folk dancing, and, notably, the drama and festival. From the mountain valleys, the tall-corn land, even the dust bowl, come accounts of homemade plays given in barn lofts, of choruses of farm women, of state-wide one-act-play festivals, of hobby shows and craft exhibits, of rural beautification projects, all done by the workshop method and in the pioneering spirit. The results point toward the development of an indigenous, regional American culture.

Miss Patten has treated the material so colorfully that it has general appeal. Rural sociologists and folk-art enthusiasts will especially appreciate its importance. Readers who have technical training in the arts will find, in this book, suggestion of a field which has great need of their contribution.

RUTH SIEGFRIED

I WILL LIFT UP MINE EYES

By Glenn Clark. New York: Harpers, 1937. 178 pp. $1.50.

At a time when we are hearing of the weakening effect upon the free churches of England caused by the increase of fascism and the resultant emphasis on military preparedness, it is an invigorating experience to read this new book by the author of *The Soul's Sincere Desire.*

For many years Glenn Clark's absorbing avocation has been the continuous study of the application in modern life of the spiritual laws enunciated by Jesus. He has tested them rigorously in his own experience and in the experience of hundreds of people who have gone to him for help. He has found under what circumstances they work, and also what things block the anticipated results. These truths as stated by Jesus, together with Jesus' definite promises to his true disciples, Glenn Clark has presented year in and year out to small and large groups of people, notably to the three "Camps Farthest Out "in Minnesota, Wisconsin, and New Hampshire. He has noted the reactions to his explanations of these intangibles and to his choices of incidents that illustrate their application to present-day problems, and has gathered those most easily understood into this book, arranged for brief daily studies for from four to six weeks.

If the reader is in earnest there will come unexpected and unexplainable solutions to old problems, new creative attitudes making life a richer, happier, and more heavenly experience.

GRACE B. HOLT

HAMMOND LIBRARY EXTENSION SERVICE

The service is rendered in accordance with the following regulations:

Only one book may be drawn at a time, and may be kept two weeks from the date when received, but is not renewable. Postage both ways is to be paid by the borrower, and is payable in stamps upon return of the book.

It is advisable that a list of ten titles in their order of preference be submitted since the first choice may not always be available. Upon returning a book, a new request for the next book should be sent, if it is desired.

The following is a list of new books added lately:

Bible Study:

CADBURY, H. J., The Perils of Modernizing Jesus
FISHER, F. B., The Man that Changed the World
GOODSPEED, E. J., An Introduction to the New Testament
———, New Chapters in New Testament Study
HUNTER, G. C., Luke
MARSTON, C., The Bible Becomes Alive
NOEL, C., The Life of Jesus
SMITH, B. T. D., The Parables of the Synoptic Gospels

Church History:

BARKER, E., Oliver Cromwell and the English People
BEARDSLEY, F. G., A Mighty Winner of Souls
CLARK, E. T., The Small Sects in America
DRURY, C. M., Marcus Whitman
JOY, J. R., John Wesley's Awakening
LATOURETTE, K. S., The First Five Centuries
MCNEILL, J. T., Christian Hope for World Society
MYERS, A. J. W., Horace Bushnell and Religious Education
NIEBUHR, R. H., The Kingdom of God in America
PEEL, A., Congregationalism through the Centuries
PERCY, E., John Knox
SWEET, W. W., Makers of Christianity from John Cotton to Lyman Abbott
WEISS, J., The History of Primitive Christianity (2 vols.)
WILLIAMS, C., Thomas Cranmer of Canterbury

Science of Religion and Missions:

RADIN, P., Primitive Religion
SMITH, H. F., The Elements of Comparative Theology
WATSON, C. R., What Is This Moslem World?
WEATHERHEAD, L. D., It Happened in Palestine

Philosophy, Psychology, and Science:

CROSSMAN, R. H. S., Plato Today
HEARD, G., The Third Morality
HUGHES, T. H., The Philosophical Basis of Mysticism
MEAD, G. H., Movements of Thought in the Nineteenth Century
MORRISON, J. H., Christian Faith and the Science of Today
NIEBUHR, R., Beyond Tragedy
STOLZ, K. R., The Psychology of Religious Living

Religion and Theology:

BRIGHTMAN, E. S., The Future of Christianity
BUBER, M., I and Thou
DICKIE, J., Fifty Years of British Theology
HICKS, G. D., The Philosophical Bases of Theism
KNUDSON, A. C., The Validity of Religious Experience
MCCONNELL, F. J., Christian Materialism
MACKINTOSH, H. R., Types of Modern Theology
MORE, P. E., Pages from an Oxford Diary
SHILLITO, E., You Can Find God
SKINNER, C. R., Liberalism Faces the Future
UNDERHILL, E., The Spiritual Life

Practical Theology:

BLACKWOOD, A. W., The Fine Art of Preaching
BROWN, W. A., The Minister, His World and His Work
FOSDICK, H. E., Successful Christian Living
LAWSON, J. G., Great Sermons on World Peace
LESTER, M., Why Worship?
MICKLEM, N., Congregationalism Today
MUELLER, F. F., Ethical Dilemmas of Ministers
NEWTON, J. F., Living Every Day
PALMER, A. W., The Minister's Job
PATTON, C. S., More Two-Minute Stories
PEEL, A., Inevitable Congregationalism
WIEMAN, R. W., The Modern Family and the Church

Social Ethics:

ATKINSON, H. A., Prelude to Peace
BERDYAEV, N., The Destiny of Man
CABOT, R. C., Christianity and Sex
CITRINE, W., I Search for Truth in Russia
DANA, M., Christ of the Countryside
DAWBER, M. A., Rebuilding Rural America
EHRENSTRÖM, N., Christian Faith and the Modern State
KINCHELOE, S. C., Research Memorandum on Religion in the De pression
Message and Decisions of Oxford on Church, Community and State The
RALL, H. F. (ed.), Religion and Public Affairs
Report on the Second World Conference on Faith and Order, Th (Edinburgh)
SHERRILL, L. J., Family and Church
VANDUSEN, H. P., Church and State in the Modern World

Religious Education:

CARRIER, B., Church Education for Family Life
CHAVE, E. J., Personality Development in Children
DIMOCK, H. S. (ed.), Rediscovering the Adolescent

Drama, Biography, and Literature:

BERNANOS, G., The Diary of a Country Priest
GREY, R. M., I, Yahweh
HARRIS, T. L., Unholy Pilgrimage
MARTIN, O. J., Hollywood's Movie Commandments
MASTERS, E. L., Whitman
SANDBURG, C., The People, Yes
STANLEY, D., The Autobiography of Sir Henry Morton Stanley

MATTHEW SPINKA, *Librarian*